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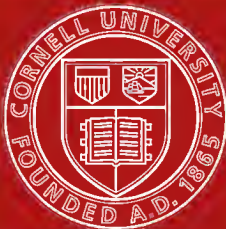
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A  
READING BOOK  
OF THE  
TURKISH LANGUAGE,  
WITH A  
GRAMMAR AND VOCABULARY.



A  
READING BOOK  
OF THE  
TURKISH LANGUAGE,  
WITH A  
GRAMMAR AND VOCABULARY;

CONTAINING A SELECTION OF ORIGINAL TALES, LITERALLY TRANSLATED, AND  
ACCOMPANIED BY

GRAMMATICAL REFERENCES:

THE PRONUNCIATION OF EACH WORD GIVEN AS NOW USED IN CONSTANTINOPLE.

BY  
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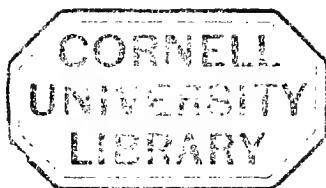
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*The Author of this work notifies that he reserves the right of translating it.*

~~35565.~~



TO

LIEUT.-COL. HENRY CRESWICKE RAWLINSON, C.B.,

F.R.S., CORRESPONDING MEMBER OF THE IMPERIAL INSTITUTE OF FRANCE,

ETC. ETC.

AS A SLIGHT TESTIMONY OF ADMIRATION FOR HIS TALENTS AND ATTAINMENTS,

AND ESTEEM FOR HIS CHARACTER,

THIS WORK IS INSCRIBED

BY

THE AUTHOR.



## P R E F A C E.

---

THE object of the present work is to assist the student in arriving at a more intimate acquaintance with the Turkish language than can be acquired by means of the grammars which have hitherto been published, and which are either incorrect or too complex for a general reader.

For a person who aspires to read and write a language with any degree of accuracy, something more is necessary than a superficial knowledge of grammatical rules. He must study its construction and possess a just conception of its organization; and this the author ventures to hope may be effected by following the plan laid down in these pages.

While it is impossible to foresee all the difficulties that may arise in the mind of a student, the author has done his best towards anticipating them, and in this task he has been mainly guided by the remarks and questions put to him by his pupils in the several stages of their progress.

By first presenting a number of simple but necessary forms and rules, he lays a foundation for observations of a more critical nature; by giving a grammatical analysis of every

difficult word, he renders these rules familiar; and by constant repetition, he inculcates them on the memory. By giving a literal translation of each word, he saves the learner much time and trouble; and by presenting the same word in the vocabulary, he lays before the student its root and origin as it would occur in a dictionary.

Doubtless, a great deal more might be written without exhausting the subject; but the author trusts that sufficient has been done to simplify the rules, and bring them within reach of the comprehension of every one—without prolixity, and yet with sufficient diffuseness for every requisite purpose.

It is with much diffidence that the author now lays the result of his experience before the world; but he trusts he may, in some measure, gain the approval of more competent judges, amongst whom there is no one whose good opinion he could more highly value than the distinguished officer to whom he ventures to dedicate this volume.

*London, July, 1854.*

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( 29.) The Khoja beats a cock and reproaches him . . . . .	oƒ
( 30.) The Khoja shams dead . . . . .	oƒ
( 31.) The Khoja at Sir Hissar . . . . .	oġ
( 32.) The Khoja and the rich jew . . . . .	oġ
( 33.) The Khoja's sarcasm on external appearances . . . . .	ġo
( 34.) The Khoja wishes every day was Bairám . . . . .	ġi
( 35.) The Khoja's honesty in spite of himself and his interests . . . . .	ġġ
( 36.) The Khoja's reply on being asked the loan of his donkey . . . . .	ġġ
( 37.) The Khoja resents the loss of his pelisse on his donkey . . . . .	ġġ
( 38.) The Khoja's donkey braying saves his pelisse from being stolen . . . . .	ġo
( 39.) The Khoja believes his donkey has become a Cadi . . . . .	ġo
( 40.) The Khoja's astonishment at the testimony of a donkey being preferred to his . . . . .	ġġ
( 41.) The Khoja fauces himself dead . . . . .	ġġ
( 42.) The Khoja cuts off the tail of his donkey . . . . .	ġv
( 43.) The Khoja's present to the frogs . . . . .	ġ^
( 44.) The Khoja converts three Christians . . . . .	ġġ
( 45.) The Khoja luckily takes a present of figs to the governor of the distriet instead of beetroot . . . . .	v v
( 46.) The Khoja returns home dry in the rain . . . . .	v^
( 47.) The Khoja takes a goose to Timürlane, but eats a leg of it first . . . . .	^
( 48.) The Khoja's decision when Cadi drawn from practical experience . . . . .	^ġ
( 49.) The Khoja is disturbed by thieves . . . . .	^ġ
( 50.) The Khoja shoots his own linen, taking it for a thief . . . . .	^ġ
( 51.) The Khoja mounts his donkey backwards . . . . .	^o
( 52.) The Khoja longs to mount between the horns of an old ox of his . . . . .	^ġ
( 53.) The Khoja's sarcastic reproach to his wife . . . . .	^v

TALE	PAGE
( 54.) The Khoja's compassion for a dirty bird of prey .	88
( 55.) The Khoja wishes to have two shavings for one payment	89
( 56.) The Khoja throws himself into the sea . . .	90
( 57.) The Khoja is too sharp for the lads of the neighbourhood	90
( 58.) The Khoja's treatment of connections . . . .	91
( 59.) The Khoja's treatment of a tortoise .	93
( 60.) The Khoja's reply to those who had forgotten him at table, and who afterwards sought his company	93
( 61.) The Khoja loses and recovers his horse with a caravan	94
( 62.) The Khoja's pun a bad one . . . .	95
( 63.) The Khoja reprobates the clipping of words	96
( 64.) The Khoja's shift at prayer when only half-washed .	97
( 65.) The Khoja's laziness . . . . .	97
( 66.) The Khoja's poverty and shifts . . . .	98
( 67.) The Khoja's retort upon an importuning mendicant .	99
( 68.) The Khoja's tricks and laughs at a troop of softas .	100
( 69.) The Khoja catches a Cadi drunk, and despoils him of his cloak with impunity . . .	101
( 70.) The Khoja's anger and pun on being badly shaved .	103
( 71.) The Khoja pretends he is a bulbul . . . .	104
( 72.) The Khoja's learning and excellence .	105

## VOCABULARY.

Powers of the Roman letters as adopted in this work	1
The system laid down the best to give the learner a correct pronunciation	2
Vocabulary, consisting of nearly three thousand words, with the pronunciation of each word as at present used in Constantinople, with their correct meaning as under- stood by the Turks .	3

# E R R A T A.

PAGE	LINE				
7	11	<i>For</i>	' in or by fathers,'	<i>read</i>	' in or by a father.'
10	28	,,	Acc. کندیی	,,	کندیی
11	29	,,	کندونښت	,,	کندونښت
—	32	,,	[ 31 ]	,,	[ 32 ]
12	13	,,	کز	,,	کز or یگز
—	27	,,	اا <i>eli</i>	,,	الي <i>eli</i>
14	21	,,	هر	,,	هر [ 42 ]
15	25	,,	<i>el-li durt</i>	,,	<i>el-li durt sé-né-si</i>
17	4	,,	التجی آلي	,,	التجی آلي
—	12	,,	Acc. برینه	,,	بريسي or یريني
24	14	,,	ایده گز	,,	ایدگز or ایده گز
25	6	<i>Transpose</i>	ایتدک } ایلدک }	<i>with</i>	اینمش } ایلمش }
31	4	<i>For</i>	اوله جعیدق } اولنه جعیدق }	<i>read</i>	اوله جعیدک } اولنه جعیدک }
32	13	,,	اوله لر } اولنه لر }	,,	اوله لر or اولسونلر } اولنه لر or النسونلر }
35	10	,,	ایدم or ام	,,	ایدم or دم
39	6	,,	is conjugate	,,	is conjugated

PAGE	LINE			
40	15	<i>For</i>	صكره	<i>read</i> صكره
41	4	„	سؤدگين	„ سؤمه گين
47	28	„	گورم مي ايم	„ گورم مي ايم
50	21	„	mood of اولمق	„ mood of ايم
53	19	„	بدري	„ بدري
—	20	„	his father ' بدرينه	„ [35] پدرنه his father or پدرينه
—	25	„	کابني اوقورم	„ کتابني اوقورم
—	29	„	گيميسني	„ [253] گيميسني
54	8	„	كتاي	„ کتابي
—	21	„	whilst coming	„ whilst coming, are coming, coming.
—	28	„	صنكره	„ صكره
55	27	„	with the Nom. [134]	„ with the Nominative [134] and Genitive.
56	11	<i>Dele</i>	' its own side '	
59	3	<i>For</i>	کوياکه or کويا	„ گوياکه or گويا
—	16	„	اسمنه اينانلره	„ اسمنه اينانلره
61	2	„	دي بقالچ	„ دي بقالم
—	7	„	ابرهيم	„ ابراهيم
—	27	„	' putting his hand,'	„ ' putting his right hand.'
73	5	The paragraph commencing	گلمکله	belongs to
		the latter part of [241] and not to [242].		
78	15	<i>For</i>	اوقرر اولن	<i>read</i> اوقرر اولن
87	19	„	آلغله	„ آلمله

PAGE	LINE				
۱۰۳	23	<i>For</i>	تجمي	<i>read</i>	تجمي
۱۰۱	13	„	مکر	„	مکر
۹۶	26	„	<i>is-te-mal i-de-rek,</i>	„	<i>is-te-mal i-dé-rek.</i>
۸۶	19	„	گلوب اوکوزنگ ايك	„	گلوب اوکوزنگ ايکي
۷۴	17	„	اولچند	„	اولچند
۷۲	11	„	<i>dúsh-ú-ni-mah</i>	„	<i>dúsh ú-ni-ma.</i>
۷۰	28	„	<i>‘ú-lú-ma-sin</i>	„	<i>é-ü-lü-ma-sin.</i>
۶۲	9	„	اولديغنه	„	اولديغنه
—	15	„	( it )	„	it
۵۹	5	„	بيگ التون استردم	„	بيگ التون استردم
			I kept asking 1000	I kept asking	1000 (pieces of) gold.
۵۷	6	„	purse of gold	„	purse with gold
۵۶	3	„	آيه	„	آيه
۵۵	22	„	<i>né gǔ-nah giehé-lim</i>	„	<i>né gǔ-ná gé-ché lim</i>
۴۹	1	„	قزغان صاحبى	„	قزغان صاحبى
۴۳	5	„	ترک	„	ترک
—	9	„	ترک	„	ترک
۴۲	19	„	ديش لر	„	ديش لر
۴۰	7	„	ناتچرن	„	ناتچرن
—	7	„	اوگينه	„	اوگينه
۳۸	9	„	کندی کندوي	„	کندی کندويه
۳۱	18~	„	اوقد	„	اوقدر

PAGE LINE

۳۲	1	For	کورر	read	گورر
۲۷	17	„ Grosse Claus und die klein Claus	„	Der kleine Klaus und der grosse Klaus.	
—	21	„, such were the contradictions	„	such were the inconsistencies.	
۱۸	19	Dele ‘Vide note 7, page 1.’			

## ERRATA IN THE VOCABULARY.



9	14	For	o-lu	„	ü-lü
24	5	„	ra-sül	read	ra-sül
—	2	„	zin-da-gani	„	zin-di-gá-ni
30	26	„	ta-keł-mek	read	ty-kyl-mak

*Note.*—All the ( " ) in the Vocabulary have been omitted for typographical reasons: the Roman characters will suffice to show where they come in.

# ELEMENTS

## OF

# TURKISH GRAMMAR.

[ 1. ] The Turks use the Arabic and Persian characters, to which they have added the *saghir nün* [  ], on which three dots are sometimes affixed [  ] to distinguish it from the Arabic ك *kaf*, and the Persian گ *gaf*; but generally no distinction is considered necessary, and a knowledge of the word suffices to direct the reader.

### [ 2. ]—THE TURKISH ALPHABET.

Name.	Final.		Medial.	Initial.	Power.
	Connec.	Uncon.			
Alif	ا	ا	ا	ا	<i>a, e, i, o, and u, according to the vowel-point.</i>
Bé	ب	ب	ب	ب	<i>b.</i>
Pé	پ	پ	پ	پ	<i>p.</i>
Té	ت	ت	ت	ت	<i>t.</i>
Thé	ث	ث	ث	ث	<i>th, and sometimes s.</i>
Jím	ج	ج	ج	ج	<i>j.</i>
Chím	چ	چ	چ	چ	<i>ch, as in 'child.'</i>
Hha	ح	ح	ح	ح	<i>hh, a strong aspirate.</i>
Kha	خ	خ	خ	خ	<i>kh, like the German ch (guttural)</i>
Dal	د	د	د	د	<i>d.</i>

Name.	Final.		Medial.	Initial.	Power.
	Connec.	Uncon.			
Zal	ذ	ذ	ذ	ذ	z.
Ré	ر	ر	ر	ر	r.
Za	ز	ز	ز	ز	z.
Zha	ژ	ژ	ژ	ژ	zh, precisely as the French j.
Sín	س	س	س	س	s.
Shín	ش	ش	ش	ش	sh.
Ssád	ص	ص	ص	ص	ss, s hard.
Dhád	ض	ض	ض	ض	dd, d hard, and sometimes z.
Táh	ط	ط	ط	ط	tt, t hard, and sometimes d.
Záh	ظ	ظ	ظ	ظ	z hard.
Ain	ع	ع	ع	ع	a, i, u, a soft guttural.
Ghain	غ	غ	غ	غ	gh, guttural.
Fe	ف	ف	ف	ف	f.
Káf	ق	ق	ق	ق	k hard and palatal.
Káf	ك	ك	ك	ك	k.
Saghir } nun }	خ	خ	خ	خ	n, cerebral.
Gaf	گ	گ	گ	گ	g hard, sometimes softened into y.
Lam	ل	ل	ل	ل	l.
Mím	م	م	م	م	m.
Nún	ن	ن	ن	ن	n.
Waw	و	و	و	و	o, oa, u, w, and v.*
Heh	ه	ه	ه	ه	h.
Yeh	ي	ي	ي	ي	y.

Lam-Alif, لا or ل, is simply a combination of ل lam and ا alif.

\* To facilitate the pronunciation of the learner, a small (^) will be placed over it thus, و^, whenever the و is sounded as the consonant v.

[3.] The learner will observe that the alphabet consists of only seventeen different characters, to which one or more dots are placed above or below to form the remaining letters—thirty-three in all.

[4.] If he follow the order of these primary letters [ا ب ج د, α, β, γ, δ], he will find that they are arranged at first like the Greek, and thus prove their common origin with this language from the Phœnician. Whatever may have been the origin of the Shemitic, Indo-Germanic, and Tartaric languages, it is evident that the invention of letters had but one source.\*

[5.] In this order they have a certain value, which is sometimes used to form a word, and a date by which it may be retained more easily in the memory; the order is as follows:—

ا	ب	ج	د	هـ	و	ز	ح	ط	ي	ك	ل	م	ن	س
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60
ع	ف	ص	ق	ر	ش	ت	ث	خ	ذ	ض	ظ	غ		
70	80	90	100	200	300	400	500	600	700	800	900	1000		

[6.] In this order the letters are divided into eight barely pronounceable words, *ابجد هوز حطي كلمن سعفص قراشت ثخذ ظغ*, and which we give here to show how the letters may be joined. †

[7.] There are seven letters, however, *ا, د, ذ, ز, ر, د, و*, which

\* It would not be proper here to follow out this argument, but the writer has often thought that he could trace in the Sanskrit characters a remarkable coincidence in form with many of the Roman letters. This may arise from the Phœnician and Sanskrit being both descended from some still more ancient language, which is now lost in the remote ages prior to the existence of either of these languages.

† The use of the *letter numbers* is fast going, if not entirely gone, out of practice, as puerile; but formerly great significance was attached to any combination of letters that express in one or more words an event and a date.

are never joined to the following letter, and when they occur, the word is broken,—that is, the pen is taken off, and the second part of the word is resumed unconnected.

They may only be joined to the letter preceding them, as thus exhibited,—*انوف*, *ايمانسزكٲ*, *انصراف*, *اعذار*, *اعتدال*, *ماشالله*.

[ 8. ] The Turkish alphabet is composed entirely of consonants. The letters *ا*, *و*, *ع*, and *ي*, although they sometimes perform the part of vowels, must rather be considered to stand under the first category.

[ 9. ] The place of the vowels is supplied by three marks called *Fatha* ( ^ ), *Kesra* ( \_ ), and *Damma* ( ¨ ). The first consists of a small stroke above the letter, giving the sound of *a*; the second, of a similar one below the letter, giving the sound of *i*; and the third of a small ¨ like a comma over the letter, imparting the power of *u*.

Ex.	Fatha	بَـ	pronounced	<i>bad</i> .
	Kesra	بِـ	„	<i>bid</i> .
	Dammah	بُـ	„	<i>bud</i> .

[ 9. ] When either of these occurs in conjunction with a letter preceding an *ا*, *ي*, or *و*, the sound of the *fatha*, *kesra*, or *damma* is prolonged.

بَـالَـ	بِـلَـ	بُـلَـ
<i>bāl</i> .	<i>bīl</i> .	<i>būl</i> .

But in this case the vowel-points are generally omitted, as the *ا*, *ي*, and *و* are sufficient indications of what vowel sound will be required.

[ 11. ] Indeed, in most cases the vowel points are not inserted, except in quotations from the Koran, or in writing a foreign word or name, and in some poetical works: this causes at first a little embarrassment to the learner: he must accustom himself to pronounce the word as if such vowels did not exist, until he can supply them by a knowledge of the word. This difficulty will vanish by dint of a little practice.

[ 12. ] The Turks also have recourse to other signs in use among Arab writers, which are—

Tanwin	{	( $\text{ـَـ}$ ) an or en over a final letter, } generally the ا	}	بَابًا baban.
	{	( $\text{ـِـ}$ ) in . . . . .	}	بَابٍ babin.
	{	( $\text{ـُـ}$ ) on or un . . . . .	}	بَابٌ babun.

*Tashdid* (  $\text{ـّـ}$  ), this sign doubles the letter over which it is placed; as, *تنقص* *tanakkus*.

*Wasla* (  $\text{ـٔـ}$  ) implies conjunction, and is placed over the *alif*, which loses its power and becomes mute.

Ex. *علي الحساب* 'Allal hissab. *الملك الحق* Il malek il hak.

*Madda* (  $\text{ـٓـ}$  ) when placed over an *alif* lengthens its sound.

Ex. *آزارش* Azarish.

*Hamza* (  $\text{ـٕـ}$  ) is equal to half an *alif*, and when placed over a (ي) the dots are omitted, as in *سائل*. It is also used with the *fatha* and *kesra* over and below the *alif*.

Ex. *تأثير* ta'thir, *اجاب* 'ijab.

*Jasma* (  $\text{ـٖـ}$  ) or (  $\text{ـٗـ}$  ) is placed over a letter to separate the syllables of a word. *چوقلق* *ehok-luk*, *ایتمشد* *et-mish-dir*.

*Note*.—When the Arabic article *ال* occurs before a noun commencing with ت, ث, د, ذ, ر, ز, س, ش, ص, ط, ظ, ل, or ن, the *tashdid* is placed over the first letter of the noun, and the article is not sounded.

Ex. *بسم الله الرحمن الرحيم* Bism illah-h-irrahman irrahim.

## OF THE ARTICLE.

[ 13. ] The Turks have no definite article ; for the indefinite article they use the numeral adjective *bir* *bir*, one. They sometimes have recourse to the Persian manner of expressing the article by a *kesra* or *hemza* between the nouns.

*Ex.* نواله عشق *Navale-y-'ushk*, the Lamentations of Love ;  
گلستان شراز *the Rose-garden of Shiraz.*

## OF NOUNS.

[ 14. ] The Turkish language, like the English, makes no distinction of genders in nouns, except in borrowing an Arabic or Persian word, when they import it as they find it used.

*Ex.* والدہ *walidah*, a mother.      بنت *bint*, a daughter.  
مرد *merd*, a man,      زن *zen*, a woman.

## OF THE DECLENSION OF NOUNS.

[ 15. ] Properly speaking there are no declensions, as the word never changes, but takes an affix which gives it the required meaning. Such affixes are, however, so constantly used, that we shall look upon them as forming cases, and treat them as such, to facilitate the comprehension of the students who have accustomed their minds to such form by the study of the Classics.

أو *ev*, 'a house.'

SINGULAR.	PLURAL.
أو <i>ev</i> , a house.	اولر <i>evler</i> , houses.
اوك <i>evin</i> , of a house.	اولرك <i>evlerin</i> , of houses.
اوه <i>evch</i> , to a house.	اولره <i>evlerah</i> , to houses.
اوي <i>evi</i> , the house.	اولري <i>evleri</i> , houses.
اودن <i>evdan</i> , from a house.	اولردن <i>evlerdan</i> , from houses.
or	or
اوده <i>evdah</i> , in or by the house.	اولده <i>evlerdah</i> , in or by houses.

[ 16.] If the noun terminates with a vowel, it then takes *نه*, *یہ*, and *ی* in the singular (gen. dat. and acc.), instead of *نگ* and *ی*.

*بابا* *baba*, "a father."

## SINGULAR.

*بابا* *baba*, a father.  
*باباننگ* *babanin*, of a father.  
*بابایہ* *babayah*, to a father.  
*بابایی* *babayi*, a father.  
*بابادن* *abadan*, from a father.  
 or  
*بابادد* *abadah*, in or by fathers.

## PLURAL.

*بابالرش* *babaler*, fathers.  
*بابالرش* *babalerin*, of fathers.  
*بابالره* *babalerah*, to fathers.  
*بابالری* *babaleri*, fathers.  
*بابالردن* *babalerdan*, from fathers.  
 or  
*بابالردد* *babalerdah*, in or by fathers.

This is all that is required to be borne in mind regarding the changes of substantive nouns, when they are purely Turkish.

[ 17.] The Turks often take an Arabic word, and use it with its own plural.

*Ex.* *غایبات* *plur* غایب ; *تفصیلات* or *تفصیل* *plur* تفصیل.

[ 18.] But they also take an Arabic word and give it a Persian mutation for the plural, as *ضابط*, 'governor,' plural *ضابطان*, 'governors.'

*Ex.* St. John, chap. i., v. 4, *و حیات آدمیانگ نوری ایدي*, 'And the life was the light of men.' or *و حیات آدملرگ نوری ایدي*

[ 19.] Both in substantives and verbs [ 57 ], those words which have a ق change it into a غ for the sake of euphony, which is much studied by the Turks to soften their language, and of which more will be said later in this work.

Thus, *قلیق* makes *قلیغنه*, *قلیغی*, and *قلیغی* in the genitive, dative, and accusative cases singular.

[ 20.] For the same reason the ک is softened into a Persian گ (*g* hard).

*Ex.* كوپگه كوپگت كوپگ makes كوپگي in the inflected (*i.e.*, the gen. dat. and acc.) cases singular.

*Note.*—As our intention in this work is to speak to the eye as well as to the understanding of the learner, we leave him to observe from the examples given several little things which he will the better recollect, from having used his ingenuity in discovering them. For instance, in looking through the declension of nouns he will see that by the addition of *ler*, the plural is formed.

## OF ADJECTIVES.

[ 21.] The Turkish Adjective is unchangeable.

برگوزل قز *bir guzel kiz*, a pretty girl.  
 گوزل قزler *guzel kizler*, pretty girls.  
 برگوزل اوغلان *bir guzel oghlan*, a pretty boy.  
 گوزل اوغلانler *guzel oghlanler*, pretty boys.

But if you use the word as a substantive, it takes all the changes of the noun.

*Ex.* برگوزل, a beauty. Plur. گوزلر beauties, which is declined regularly.

[ 22.] The Comparative is expressed by the addition of the word دخي (*pronounced daha*.)

*Ex.* ايو *ayi*, good. دخي ايو *daha ayi*, better.  
 گوزل *guzel*, pretty. دخي گوزل *daha guzel*, prettier.

[ 23.] There is another mode of forming the comparative much in use, which is by putting the object in the ablative case to precede the adjective.

*Ex.* بندن ايو *bendan ayi*, better than me.  
 سندن گوزل *sendan guzel*, prettier than you.

to which we may add بندن اول *bendan evval* and بندن سڭره *bendan sonra*, 'before' and 'after me,' *i.e.*, 'preferred to me,' or 'coming next to me.'

[ 24.] The Superlative is formed by putting the words *ان en*, *پک pek*, *زیاده ziyadeh*, or *غایت ghayet* and *ایله ghayet ilah*, before the adjective.

*ان کوتو an keutu*, very bad.

*پک فنا pek fena*, very bad.

*زیاده مالوادم ziyadeh mallü adam*, a very rich man.

*غایت زنگین ghayet zenguin*, very rich.

*غایت ایله دلی ghayet ilah deli*, very mad.

[ 25.] Besides the above, the Turks have other methods of expressing the superlative, among which we may notice the following :

*آپ اچیک ap achik*, quite open, *i.e.*, very open.

*آپ اق ap ak*, quite white, *i.e.*, very white.

*بم بیاض bam bayaz*, quite white, *i.e.*, very white.

*یم یشیل yem yeshil*, very green.

*یم یاش yem yash*, wet through, *i.e.*, very wet.

*طوس طوغری dos doghri or doghru*, quite straight.

*طوپ دولو top dolu*, very full.

*دوم دوز düm düz*, perfectly flat.

*قپ قره kap kara*, very black.

*سم سیاه sem siah*, entirely black.

*قیپ قرمزى kip kirmizi*, very red.

*قپ قوری kap kurü*, very dry.

*بس بتون bes bütün*, entirely.

*یاپ یالکز yap yaliniz*, entirely alone ; *only*.

*صپ صاری sap sari*, quite yellow.

*بوم بوش bam bosh*, quite empty.

These prefixes, having no separate meaning, may be called expletives.

# PRONOUNS.

[ 26. ] Pronouns are of all genders, and unchangeable in this respect. They sometimes take *لر* *ler* as a sign of the plural.

*Ex.* *بز* we, *بز لر* us (*i.e.*, we in particular).

## PERSONAL PRONOUNS.

[ 27. ] Admitting them to be declinable for the same reason that we have given regarding the substantive [15], they would take the following affixes in their mutation.

### SINGULAR.

	' I '	' Thou. '	' He, she or it. '
Nom.	<i>بن</i> <i>ben</i>	<i>سن</i> <i>sen</i>	<i>او</i> or <i>اول</i> <i>ol</i> or <i>o</i>
Gen.	<i>بنم</i> <i>benim</i>	<i>سنگ</i> <i>senin</i>	<i>اند</i> <i>anin</i>
Dat.	<i>بنا</i> <i>bana</i>	<i>سنا</i> <i>sana</i>	<i>انا</i> <i>ana</i>
Acc.	<i>بني</i> <i>bini</i>	<i>سني</i> <i>seni</i>	<i>اني</i> <i>ani</i>
Abl.	<i>بدن</i> <i>bendan</i>	<i>سندن</i> <i>sendan</i>	<i>اندن</i> <i>andan</i>

### PLURAL.

	' We. '	' Ye. '	' They. '
Nom.	<i>بز</i> <i>biz</i>	<i>سبز</i> <i>siz</i>	<i>انلر</i> <i>anlar</i>
Gen.	<i>بزم</i> <i>bizim</i>	<i>سبزگ</i> <i>sizin</i>	<i>انلرگ</i> <i>anlarin</i>
Dat.	<i>بزدا</i> <i>bizah</i>	<i>سزدا</i> <i>sizah</i>	<i>انلرد</i> <i>anlarah</i>
Acc.	<i>بزي</i> <i>bizi</i>	<i>سزي</i> <i>sizi</i>	<i>انلري</i> <i>anlari</i>
Abl.	<i>بزدن</i> <i>bizdan</i>	<i>سزدن</i> <i>sizdan</i>	<i>انلردن</i> <i>anlardan</i>

[ 28. ] *كندی* or *كندو* 'self,' is a substantive pronoun, and thus declined :

### SINGULAR.

Nom.	<i>كندی</i> <i>kendi</i>
Gen.	<i>كندينگ</i> <i>kendinin</i>
Dat.	<i>كنديه</i> <i>kendiyah</i>
Acc.	<i>كنديي</i> <i>kendi-yi</i>
Abl.	<i>كندیدن</i> <i>kendidan</i>

### PLURAL.

<i>كندولر</i> <i>kenduler</i>
<i>كندولرگ</i> <i>kendulerin</i>
<i>كندولرد</i> <i>kendulerah</i>
<i>كندولري</i> <i>kenduleri</i>
<i>كندولردن</i> <i>kendulerdan</i>

*Note.* In this word the و or the ي is used synonymously, according as it may best suit the euphony of the phrase in which it may occur; and to this regard for the softening of sounds we shall have many occasions to refer in the course of this work.

[29.] There is also another substantive pronoun used among the Turkoman tribes,—it is اوزو *üzü*, which has the same signification as کندو 'self.'

SINGULAR.		PLURAL.	
Nom.	اوزو <i>üzü</i> .	اوزولر <i>üzüler</i> .	
Gen.	اوزونگ <i>üzünün</i> .	اوزولرگ <i>üzülerin</i> .	
Dat.	اوزويه <i>üzüyah</i> .	اوزولره <i>üzülerah</i> .	
Acc.	اوزويي <i>üzüyi</i> .	اوزولري <i>üzüleri</i> .	
Abl.	اوزودن <i>üzüdan</i> .	اوزولردن <i>üzülerdan</i> .	

[30.] These two, by adding the possessive affixes [33], become pronouns, and may be declined accordingly.

	Gen.	Dat.	Acc.	Abl.
Nom.	SINGULAR.			
کندوم I myself	کندومنگ	کندومه	کندومهي	کندومدن
کنديگ Thou thyself	کندونگ	کنديگه	کنديگي	کندوگدن
کندوسي He himself	کندوسينگ	کندوسينه	کندوسيني	کندوسندن
	PLURAL.			
کندومز We ourselves	کندومزنگ	کندومزه	کندومزي	کندومزدن
کنديگز You yourselves	کنديگزنگ	کنديگزه	کنديگزي	کنديگزدن
کندولر They themselves	کندولرنگ	کندولره	کندولري	کندولردن

#### DEMONSTRATIVE PRONOUNS.

[31.] The following have no genders—بو *bu*, شو *shu*, 'this,' and او *o* or اول *ol*, 'that.' They may be thus declined:—

SINGULAR.					PLURAL.				
Nom.	Gen.	Dat.	Acc.	Abl.	Nom.	Gen.	Dat.	Acc.	Abl.
بو	بونگ	بونگا	بوني	بوندن	بونلر	بونلرگ	بونلره	بونلري	بونلردن

[31.] اشبو *ishbu*, 'this,' is indeclinable, and generally used at the

beginning of a letter.—*Ex.* ایشبو مادر محرم *ishbu mah-i-muharrem*, In this current month of Moharrem (such and such circumstances having taken place.)

## POSSESSIVE PRONOUNS.

[ 33.] The separate possessive pronouns which consist of the genitive case of the personal pronouns [ 27 ] are seldom used alone, and the following possessive affixes are preferred.

من	<i>m</i> or <i>in</i> , for 'my';	as,	بابام	<i>babam</i> , my father.
ت	<i>n</i> or <i>in</i> , for 'thy';	as,	کتابت	<i>kitabın</i> , thy book.
*ی	<i>i</i> , for 'his';	as,	قدرتی	<i>kudreti</i> , his power.
سی	<i>si</i> (after a vowel)	as,	گمیشی	<i>guémisi</i> , his ship.
میز	<i>miz</i> or <i>imiz</i> , for 'our';	as,	اومیز	<i>evimiz</i> , our house.
کز	<i>niz</i> or <i>iniz</i> , for 'your';	as,	آتکز	<i>atiniz</i> , your horse.
لری	<i>leri</i> or <i>lari</i> , for 'their';	as,	چیزملری	<i>chizmeleri</i> , their boots.

[ 34.] A noun with one of the above pronominal affixes is declinable after the rule for substantives[ 15 ].

*Ex.* او a house, اوم my house, اولرم my houses.

	Nom.	Gen.	Dat.	Acc.	Abl.
Singular	اوم	اومت	اومه	اومی	اومدن
Plural	اولرم	اولرمت	اولرمه	اولرمی	اولرمدن
	قرداش	قرداشت	قرداش	قرداشلر	قرداشلردن
	Nom.	Gen.	Dat.	Acc.	Abl.
Sing.	قرداشت	قرداشکت	قرداشکه	قرداشکی	قرداشکدن
Plural	قرداشلر	قرداشلرکت	قرداشلرکه	قرداشلرکی	قرداشلردن

\* To avoid the ambiguity which would arise from the use of *ی* and *لری* separately, the other forms, *انت* and *انلری*, are often added. Thus, instead of saying *ا* *eli*, 'his hand' (which might be confounded with the accusative *الی* *eli*, 'the hand') they say, *انت* *anin eli*, 'his hand'; *انلرک* *onların kitableri*, 'their books.' The word *کتابلری* is a good example of this ambiguity, as it may mean either 'the books' (accus. pl.), 'his books,' 'their books,' or 'their book.'

*Note.*—The ي in this last plural form, قدراشلیرینگ, etc., is introduced to facilitate the pronunciation, and contribute to the euphony.

[ 35.] After the affixes of the third person, the post-positions *و* and *ی* become نه and نی, instead of یه and یی, according to [16], and ن is inserted in the ablative. *Vide* [130, 131].

	Gen.	Dat.	Acc.	Abl.
گمیسندن	گمیسندن	گمیسندن	گمیسندن	گمیسندن
قدرتندن	قدرتندن	قدرتندن	قدرتندن	قدرتندن
گمیسندن	گمیسندن	گمیسندن	گمیسندن	گمیسندن
قدرتندن	قدرتندن	قدرتندن	قدرتندن	قدرتندن

*Note*—It will be seen that the last ي is dropped in the writing: thus, قدرتینگ and گمیسینگ, instead of قدرتینگ and گمیسینگ; this is merely to facilitate the caligraphy, as the ي is always more or less pronounced.

[ 36.] When the separate possessive pronouns are used absolutely, they take the relative pronominal affix کي, which gives them an idea of particularization. *Ex.* بنم کي *benimki*, 'my very own,' سنم کي *senimki*, 'thy very own.' This کي is of Tartaric origin, and we shall have to treat of it more largely in the Syntax.

[ 37.] When the word صو 'water,' takes any of the possessive affixes, the letter ي is introduced between it and the affix, merely for the sake of euphony: for instance, it is easier and softer to say صویم *sü-yim* than صوم *süm*; صوینگ *sü-yin* than صوگ *sün*; صوی *sü-yi* than صو *sü-i*.

[ 38.] The same relates to بر 'one,' and هب 'all,' which become بریسی 'one of them,' and هیسیسی 'all of them,' instead of برسی and هیسی which would be harsh.

#### INTERROGATIVE PRONOUNS.

[ 39.] کیم or کم 'who,' is declinable thus—

SINGULAR.		PLURAL.	
Nom.	کم <i>kim</i> , whom.	کملر <i>kim-ler</i> .	
Gen.	کمش <i>ki-min</i> , of whom.	کیملر <i>kim-ler-in</i> .	
Dat.	کیمه <i>ki-mah</i> , to whom.	کملره <i>kim-ler-a</i> .	
Acc.	کیمی <i>ki-mi</i> , whom.	کملری <i>kim-ler-i</i> .	
Abl.	کمدن <i>kim-dan</i> , from whom.	کملردن <i>kim-ler-dan</i> .	

[40.] *نه* and *قنغی* 'what' are also declinable; the latter is pronounced *kanghi*, and it is sometimes shortened into *hángi* and *hání*.

	Nom.	Gen.	Dat.	Acc.	Abl.
Singular	نه	نه ننگ	نه یه	نه یی	نه دن or نندن
Plural	نلر	نلرگ	نلره	نلری	نلردن

Observe that the *s* is dropped to facilitate the caligraphy, but it is retained in the pronunciation.

[41.] *قاج* 'how many,' *نصل* 'how,' and *نه قدر* 'how much,' may also stand under the category of interrogative pronouns. They are used with *هر* *her*, 'every,' and followed by *ایسه* *issa* 'if,' the 3rd person subjunctive mood of *ایم*, which plays a great part in Turkish composition, being often an expletive [123], but giving peculiar force to the language. *هر* and *نصل* are indeclinable by themselves.

<i>هر کم</i> <i>her kim</i> , whoever.	<i>ایسه</i> - whosoever it may or should be.
<i>هر نه</i> <i>her neh</i> , whatever.	<i>ایسه</i> - whatever it may or should be.
<i>هر نه قدر</i> <i>her neh kadar</i> , how much soever.	<i>ایسه</i> - how much soever (it) may or should be.
<i>هر قاج</i> <i>her kaeh</i> , how many soever.	<i>ایسه</i> - how many soever (they) may be.
<i>هر نصل</i> <i>her nâsel</i> , in whatever (way)	<i>ایسه</i> - whatever may come or be.

#### INDEFINITE PRONOUNS.

*هر* properly belongs to the class of indefinite pronouns, of which we subjoin a list.

<i>کمه</i> <i>kimseh</i> , any one.	<i>هپ</i> <i>hep</i> , all.
<i>بر کمسه</i> <i>bir kimsesh</i> , a certain person.	<i>هپسی</i> <i>heppisi</i> , all of them.
<i>فلان</i> <i>felan</i> , such a one (so and so).	<i>هر کس</i> <i>her kess</i> , every one.
<i>بر فلان</i> <i>bir felan</i> , a certain person.	<i>غیری</i> <i>ghâiri</i> , another.
<i>همیز</i> <i>heppimiz</i> , all of us.	<i>هیچ</i> <i>hich</i> , anything.

\* *قنغی* *kanghi* takes sometimes the possessive affixes [vide Tale 61]:  
*وا بلمز قنغی سیدر* *wa bil-maz kan-ghi-sî-der*, 'and he knows not which of them it is.'

[ 43.] The latter (*hiç*) requires a negative after it with the verb.

*Ex.* اللهی هیچ بر وقتده کمسه گورمشدر. 'No one has seen God at any time;' *lit.*, 'God, at any one time, any one has *not* seen.'  
هیچ گمسه گامدی 'I did not go at all.' هیچ گیتدم 'No one came at all;' *lit.*, 'Any one did not come.'

[ 44. ]—THE CARDINAL NUMBERS.

بر <i>bir</i> .....	۱	1	اون طوقوز <i>own dok-küz</i> ...	19
ایکی <i>iki</i> .....	۲	2	یگرمی <i>yir-mi</i> .....	20
اوچ <i>üch</i> .....	۳	3	یگرمی بر <i>yir-mi bir</i> .....	21
دورت <i>dürt</i> .....	۴	4	یگرمی ایکی <i>yir-mi iki</i> .....	22
بش <i>bash</i> .....	۵	5	اوتوز <i>otüz</i> .....	30
التي <i>altı</i> .....	۶	6	قرق <i>kirk</i> .....	40
یدی <i>yed-di</i> .....	۷	7	اللی <i>el-li</i> .....	50
سکز <i>sek-kiz</i> .....	۸	8	التمش <i>alt-mish</i> .....	60
طوقوز <i>dok-küz</i> .....	۹	9	یتمش <i>yet-mish</i> .....	70
اون <i>own</i> .....	۱۰	10	سکسن <i>sek-san</i> .....	80
اون بر <i>own bir</i> .....	11	11	طوقسان <i>dok-san</i> .....	90
اون ایکی <i>own iki</i> .....	12	12	یوز <i>yüz</i> .....	100
اون اوچ <i>own üch</i> .....	13	13	یوز بر <i>yüz bir</i> .....	101
اون دورت <i>own dürt</i> .....	14	14	یوز ایکی <i>yüz iki</i> .....	102
اون بش <i>own bash</i> .....	15	15	بیگ <i>bin</i> .....	1000
اون التي <i>own al-ti</i> .....	16	16	اوچ بیگ <i>üch bin</i> .....	3000
اون یدی <i>own yed-di</i> .....	17	17	اون بیگ <i>own bin</i> ...	10,000
اون سکز <i>own sek-kiz</i> .....	18	18	یوز بیگ <i>yüz bin</i> ...	100,000
بیگ سکز یوز اللی دورت سنه سی <i>bin sek-kiz yüz el-li dürt</i> ...			1854.	

The cardinal numbers are indeclinable, and prefixed to substantives in the singular number.

*Ex.* ایکي یوز آت two hundred horses (horse).

اوچ بیڭ عسکر three thousand soldiers (soldier).

[45.] The ordinal numbers, also indeclinable, are formed from the cardinal by adding نجي *inji*.

بر one. برنجي the first, ایکي two. ایکنجي the second.

اوچ three. اوچنجي the third. دورت four. دورونجي the fourth.

Observe here that the love the Turks have for euphony in their language makes them turn the ت into a د, *dürt—dürdünji*. And in pronouncing اوچنجي they introduce almost a whole letter (و or ي), and pronounce *üchünji*.\*

[46.] The interrogative ordinal number قانچي is thus used:  
بونلرک قانچيسي دوگر سئز 'Which of (the men in this file) will you

\* It is almost impossible to give positive rules for the formation of sounds according to the requirements of euphony; but we will venture on one for the direction of the learner.—When a word commences with a syllable containing a و or a *damma* ( ُ ), a ي or a *kesra* ( ِ ), the vowels or vowel-points throughout the word (if at the option of the speaker) conform to the first or dominating sound.

اوچنجي would be pronounced *ü-chün-jî*, and not *ü-chin-jî*.

دورونجي „ „ *dür-dün-jî*, „ *dür-din-jî*.

Thus also, برنجي „ „ *bir-in-jî*, „ *bir-un-jî*.

طوس طوغري „ „ *dos dogh-rü*, „ *dos dogh-rî*.

the last vowel conforming to the others preceding it in the word.

قپ قوري would be pronounced *kap kü-rü*, and not *kü-rî*, as written.

ياب يالغر would be *yap-ya-li-niz*, and not *yap ya-lü-nüz* [25], which is harsh and vulgar; and so on throughout all words of whatever kind, whether substantives or verbs.

beat?' باشق قانچىسى او قورسنگز 'The fifth.' بشانچىسى 'In what chapter are you reading? (or will you read?)' سگرنچىسى 'The eighth.'

[ 47.] The ordinals are used as adjectives before a noun.

*Ex.*                      التچى آلاى the sixth squadron.

                              يدنجى باب the seventh chapter.

When the cardinal and ordinal numbers are used with an affix, they are thus declined :

	برى ' A certain (person).	'The third (person)' ' the third one of them.'
Nom.	برى	اوجاچىسى
Gen.	برىنىڭ	اوجاچىسىنىڭ
Dat.	برىگە	اوجاچىسىگە
Acc.	برىنى	اوجاچىسىنى
Abl.	برىندىن	اوجاچىسىندىن

## DISTRIBUTIVE NUMBERS.

[ 49.] The distributive numbers, which are of constant occurrence, are formed by adding ر to those that terminate in a consonant, شر to those which end in a vowel.

                    بر one.                      برر one by one.  
                    ايكى two.                      ايگىشر two by two.  
                    دورت four.                      دردر four by four. [ 45.]

[ 50.] In using more than one number, the first only takes the terminations شر or ر.

*Ex.*                      اوچر يوز by three hundreds.                      بشر بىڭ by five thousands.

[ 51.] The use of this termination is to signify 'each,' or 'to each.'

                    بو اداملار اونر قاون وير To each of these men give ten melons.  
                    بو اوغلانلار برر برر دوگرم I will beat each of these boys—i.e., one by one.

[ 52.] Fractional numbers are composed sometimes by using one Turkish and one Arabic number.

*Ex.*                      اوج ربع a quarter.                      اوچ ربع three quarters.                      برثلث one third.

[ 53.] To express 'half,' the Turks use the following words : یارم , نصف , and بچوق .

*Ex.* نصف گجه half the night. یارم ساعت half-an-hour.  
اون بچوق غروش اوں ten piastres and a half; *lit.*, ten and a half piastre.

[ 54.] Although the Turks write from right to left, they, like the Arabs, note their figures precisely in the same way as Europeans.

[ 55.] Of their using the alphabet to denote numbers, mention has already been made under [ 5, 6].

## OF VERBS.

[ 56.] Verbs are of two kinds, Simple or Composite. When simple they are of Turkish origin ; when composite they consist of some foreign noun, chiefly Arabic, with one of the auxiliaries. ایلمک *or* اینمک 'to do.' اولمق 'to he.' قیلنق (used in religious rites, as نماز قلمق 'to pray,') and بیورمق, used out of compliment to persons of consequence.

### OF THE SIMPLE VERB.

[ 57.] There are only two terminations in مک and مق, as گیتمک 'to go,' باقمق 'to see.' But they are both conjugated in the same way, with a difference too trifling to cause them to be thrown into separate conjugations. Whenever the ک becomes گ, the ق becomes غ, just as in nouns [19, 20].

[ 58.] The Turkish language is particularly rich in derivatives which may appear complex, but which, if only studied with a little attention, will prove very simple, as the system is universal and most regular.

[ 59.] The following table will show at one comprehensive view how the derivative verbs are formed one from the other. We take the hackneyed verb سؤمک 'to love,' as the one which admits of all the combinations, although some of them could not be used in the sense in which they here stand. All other verbs may be formed on this model.

## [ 60. ]—TABLE OF THE FORMATION OF TURKISH VERBS.

ACTIVE	سۈمۈك <i>sevmek</i> ,	to love.
Negative	سۈمۈمەك <i>sevmemek</i> ,	not to love.
Impossible	سۈدۈمەك <i>sevhemek</i> ,	not to be able to love.
CAUSAL	سۈدۈرۈك <i>sevdermek</i> ,	to cause to love.
Negative	سۈدۈرمەك <i>sevdirmemek</i> ,	not to cause to love.
Impossible	سۈدۈرمەك <i>sevderhemek</i> ,	to be unable to cause to love.
PASSIVE	سۈلۈك <i>sevlmek</i> ,	to be loved.
Negative	سۈلۈمەك <i>sevlmemek</i> ,	not to be loved.
Impossible	سۈلۈمەك <i>sevillehemek</i> ,	not be able to be loved.
CAUSAL	سۈلدۈرۈك <i>sevildermek</i> ,	to cause to be loved.
REFLECTIVE	سۈنۈك <i>sevinmek</i> ,	to love one's self.*
Negative	سۈنۈمەك <i>sevinmemek</i> ,	not to love one's self
Impossible	سۈنۈمەك <i>sevinhemek</i> ,	not to be able to love one's self
CAUSAL	سۈندۈرۈك <i>sevindermek</i> ,	to cause to love one's self.
Negative	سۈندۈرمەك <i>sevindermemek</i> ,	not to cause to love one's self
Impossible	سۈندۈرمەك <i>sevenderhemek</i> ,	{ to be unable to cause to love one's self.
RECIPROCAL	سۈشۈك <i>sevishmek</i> ,	to love mutually.
Negative	سۈشۈمەك <i>sevishmemek</i> ,	not to love mutually
Impossible	سۈشۈمەك <i>sevishhemek</i> ,	{ not to be able to love mutually.
PASSIVE	سۈشلۈك <i>sevishmek</i> ,	to be loved mutually.
Negative	سۈشلۈمەك <i>sevishlemek</i> ,	not to be loved mutually.
Impossible	سۈشلۈمەك <i>sevishlehemek</i> ,	{ to be unable to be loved mutually.
CAUSAL	سۈشدۈرۈك <i>sevishdermek</i> ,	to cause to love mutually.

\* *Sevinmek* signifies 'to be pleased', 'to be happy'; but it is given as an example of the reciprocal form.

[ 61.] All these verbs are conjugated in the same manner as the simple Verb سۆمك 'to love,' [99] except the negative, of which an example will be given further on.

[ 62.] There are verbs which form their derivatives in an irregular manner, but that is only by reason of the fondness the Turks have for euphony. Thus, when the final letter of the root is ل, the passive is formed by inserting ن, as بولمق 'to find;' بولنمق 'to be found;' instead of بوللمق: so again, by changing the ل into ن, اوقومق 'to read;' اوقونمق 'to be read; instead of اوقولمق, which would sound harsh, and difficult to pronounce.

[ 63.] The transitive verbs for the same reason change در to د, or د. *Ex.* سويلمك 'to speak,' makes سويلتمك instead of سويلدرمك 'to cause to speak,' which is thought harsh. اوقومق 'to read,' makes اوقوتمق, instead of اوقودرمق 'to cause to read,' which is not so soft to the ear. Finally, by changing در to ر, when the final letter of the root is ش, س, چ, or چ; as اچمك 'to drink,' makes اچرمك 'to cause to drink,' instead of اچدريمك; but these varieties are unimportant, and should not trouble the learner: in the beginning, let him look upon all verbs as conjugated after the models that follow. [ 65.]

#### OF THE COMPOSITE VERB.

[ 64.] We have said that a composite Verb is formed by means of an Arabic or Persian noun, and a Turkish auxiliary; the noun remains unchanged through all the moods and tenses. Thus, in راضي ايتمك 'to content,' 'satisfy,' the word راضي is the same throughout, giving its signification to the verb ايتمك 'to do.' We shall, therefore, proceed to conjugate these Auxiliary Verbs, to which any noun may be added by the learner.

The verb قلمق [ 56 ] being hardly ever used, is not here given, but may easily be formed upon the model of the two following auxiliaries, ايلمك and ايتمك. — بيورمق [ 56 ], is called an auxiliary verb by some grammarians; but it is more frequently used by itself, and being as regular as قلمق, it is also omitted.

[ 65. ] CONJUGATION OF THE TWO AUXILIARIES (ایتمک and ایلیمک).

INDICATIVE MOOD.

1st Present<sup>1</sup> — 'I do.'

PLURAL.		SINGULAR.		FIRST PERSON.
THIRD.	SECOND.	FIRST.	THIRD.	
ایدیرلر ایلرلر	ایدیسنلر ایلرسلر	ایدیرز ایلرلر	ایدیر ایلر	ایدیرم ایلریم
ایدیورلر ایلورلر	ایدیورسینلر ایلورسینلر	ایدیوروز ایلوروز	ایدیورس ایلورس	ایدیورم ایلورم
ایدردیلر ایلدیلر	ایدردیگنلر ایلدیگنلر	ایدردک ایلدک	ایدردش ایلدش	ایدردم <sup>2</sup> ایلدیم
ایدیوردیلر ایلوردیلر	ایدیوردیگنلر ایلوردیگنلر	ایدیوردک ایلوردک	ایدیوردش ایلوردش	ایدیوردم <sup>3</sup> ایلوردیم

2nd Present — 'I am doing.'

1st Imperfect — 'I did.'

2nd Imperfect — 'I was doing.'

1st Perfect—'I did.'			SINGULAR.		FIRST PERSON.
THIRD.	SECOND.	FIRST.	THIRD.	SECOND.	
ايتديلر ايلديلر	ايتدگن ايلدگن	ايتدك ايلدك	ايتدي ايلدي	ايتدش ايلدش	ايتدم <sup>4</sup> ايلدم
1st Pluperfect—'I had done.'					
ايتديلر ايتدي ايلديلر ايلدي	ايتدگن ايتدي ايلدگن ايلدي	ايتدك ايتدي ايلدك ايلدي	ايتدي ايتدي ايلدي ايلدي	ايتدش ايتدي ايلدش ايلدي	ايتدم ايتدي <sup>5</sup> ايلدم ايتدي
2nd Perfect—'I have done.'					
ايتمشلر ايلمشلر	ايتمشگن ايلمشگن	ايتمشك ايلمشك	ايتمش ايلمش	ايتمشش ايلمشش	ايتمشم ايلمشم
2nd Pluperfect—'I had done.'					
ايتمش ايتديلر ايلمش ايتديلر	ايتمش ايتدگن ايلمش ايتدگن	ايتمش ايتدك ايلمش ايتدك	ايتمش ايتدي ايلمش ايتدي	ايتمش ايتدش ايلمش ايتدش	ايتمش ايتدم ايلمش ايتدم
1st Future—'I will do.'					
ايتده چكلر ايله چكلر	ايتده چكگن ايله چكگن	ايتده چكك ايله چكك	ايتده چكك ايله چكك	ايتده چككسن <sup>7</sup> ايله چككسن	ايتده چككم <sup>6</sup> ايله چككم

2nd Future—'I was about to do.'

PLURAL.		SINGULAR.	
THIRD.	SECOND.	FIRST.	THIRD.
ايتمولىر	ايتمولىر	ايتمولىر	ايتمولىر
ايله مىلولىر	ايله مىلولىر	ايله مىلولىر	ايله مىلولىر

[ 66. ]—1st NECESSITATIVE—'I must do.'

ايتمولىر	ايتمولىر	ايتمولىر	ايتمولىر
ايله مىلولىر	ايله مىلولىر	ايله مىلولىر	ايله مىلولىر

2nd NECESSITATIVE—'I must have done.'

ايتمولىر	ايتمولىر	ايتمولىر	ايتمولىر
ايله مىلولىر	ايله مىلولىر	ايله مىلولىر	ايله مىلولىر

[ 67. ]—1st OPTATIVE—'That I may do.'

ايتمولىر	ايتمولىر	ايتمولىر	ايتمولىر
ايله مىلولىر	ايله مىلولىر	ايله مىلولىر	ايله مىلولىر

2nd OPTATIVE—'That I might do or have done.'

ايتمولىر	ايتمولىر	ايتمولىر	ايتمولىر
ايله مىلولىر	ايله مىلولىر	ايله مىلولىر	ايله مىلولىر

## [ 68. ]—1ST CONDITIONAL—'If I do.'

PLURAL.		SINGULAR.	
THIRD.	SECOND.	THIRD.	SECOND.
ایدیسه لر	ایدیسه گز	ایدیسه	ایدیسه
ایله لر	ایله گز	ایله	ایله

FIRST PERSON.  
ایدیسم  
ایله سم

## 2nd Conditional—'If I should do.'

ایدیسه لر	ایدیسه گز	ایدیسه	ایدیسه
ایله لر	ایله گز	ایله	ایله

ایتمسم  
ایله سم

## 3rd Conditional—'If I did or had done.'

ایدیسه لر	ایدیسه گز	ایدیسه	ایدیسه
ایله لر	ایله گز	ایله	ایله

ایتمسه ایدم  
ایله سه ایدم

## [ 69. ]—IMPERATIVE.

ایتمسون لر	ایدیسه لر	ایتمسون	ایت
ایدیسه لر	ایدیسه گز	ایله سمون	ایله
ایدیسه لر	ایدیسه گز	ایله لر	ایله

[ 70. ] INFINITIVE—'To do.'	{ ایتدک ایله مک }	DATIVE INFINITIVE <sup>9</sup> —'To do.'	{ ایتدک ایله مک }
<i>Present</i> —'Doing.'	{ ایدر <sup>10</sup> ایلر }	Indeclinable. "	{ ایدن ایلن } Declinable. "
<i>Past</i> —'Having done.'	{ ایتدک ایلدک }	"	{ ایتدش ایلدش } "
<i>1st Future</i> —'About to do.'	{ ایتملو ایله ملو }	"	{ ایده جک ایله جک } "
<i>2nd Future</i> —'About to do.'.....	{ ..... }	"	{ ایده جک اولمش ایله جک اولمش }
INDETERMINATES..... <sup>11</sup>	{ ایتدکن اؤل ایله دکن اؤل }	Before having done.	{ ایتدکن صئره ایله دکن صئره } After having done.



OBSERVATIONS ON THE FOREGOING TABLE OF  
CONJUGATION OF THE VERB ایتمک AND ایلمک 'TO DO.'

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<sup>1</sup> The first tense has also a future signification. ایدرم is used for 'I do,' and 'I will do,' equally. It is therefore called Aorist by Mr. Redhouse.

<sup>2</sup> This is pronounced as it is written, ایدردم *iderdim*, for ایدر ایدم *ider idim*, etc.

<sup>3</sup> This is pronounced as it is written, ایدیوردم *idiordim*, for ایدیور ایدم *idior idim*, etc.

<sup>4</sup> In this tense the د is not pronounced, but serves to strengthen the ت preceding it, thus, ایتدم *ettim*.

<sup>5</sup> This may be written as one word, ایتدمیدی etc., thus omitting the *alif*, but should be pronounced *ettim idi*, etc. This tense may also be thus conjugated:—

ایتدی ایدی	ایتدی ایدڭ	ایتدی ایدم
ایتدی ایدیئر	ایتدی ایدڭز	ایتدی ایدک

<sup>6</sup> This is pronounced ایله جک *ailéjek* quickly, instead of as it is written, ایلیه جک *ailiéjek*.

<sup>7</sup> I must confess I do not understand the incongruity of changing the ش into ا ن, but attribute it to an unestablished orthography, of which there are so many examples in this language. Nor have I been able to discover any rule, as I find frequently one or the other in the same page of any work I take up.

<sup>8</sup> The ک is softened into a گ, and then melted away in the pronunciation,—*idéje-idim*, *idéje-idim*, etc., *ailiéje-idim*, *ailiéje-idim*, etc.

<sup>9</sup> It is important to observe this part of the verb, as it is quite as much in use as the common Infinitive. It is formed by taking the infinitive, making it into a verbal noun, and declining it.

ایتمک the doing

ایتمگش of the doing.

ایتمکه to the doing (which is here called the Dative Infinitive).

ایتمگی the doing.

ایتمکدن from the doing.

<sup>10</sup> This has a future sense also.

<sup>11</sup> These two forms are in such constant use that they could not be omitted.

<sup>12</sup> The Gerunds are of constant use, and serve to denote a pause in the narrative.

<sup>13</sup> The و in دیدوگم is introduced for the sake of euphony.

[ 76. ] DECLENSION OF THE VERB اُولَمَق, WITH ITS PASSIVE 'To be.'

INDICATIVE MOOD.

1st Present—'I am or will be.'

THIRD.	PLURAL.		FIRST.	THIRD.	SINGULAR.		FIRST PERSON.
	THIRD.	SECOND.			SECOND.	FIRST.	
اُولورلر	اُولورسڭنر	اُولورسڭنر	اُولورز	اُولور	اُولورسن	اُولورم	اُولورم
اُولورلر	اُولورسڭنر	اُولورسڭنر	اُولورز	اُولور	اُولورسن	اُولورم	اُولورم

2nd Present—'I am being.'

اُوليورلر	اُوليورسڭنر	اُوليورسڭنر	اُوليورز	اُوليور	اُوليورسن	اُوليورم	اُوليورم
اُوليورلر	اُوليورسڭنر	اُوليورسڭنر	اُوليورز	اُوليور	اُوليورسن	اُوليورم	اُوليورم

1st Imperfect—'I was.'

اُولورلر	اُولورسڭنر	اُولورسڭنر	اُولورق	اُولورق	اُولورق	اُولورم	اُولورم
اُولورلر	اُولورسڭنر	اُولورسڭنر	اُولورق	اُولورق	اُولورق	اُولورم	اُولورم

2nd Imperfect—'I was being.'

اُوليورلر	اُوليورسڭنر	اُوليورسڭنر	اُوليورق	اُوليورق	اُوليورق	اُوليورم	اُوليورم
اُوليورلر	اُوليورسڭنر	اُوليورسڭنر	اُوليورق	اُوليورق	اُوليورق	اُوليورم	اُوليورم



2nd Future—'I was about to be.'

PLURAL.		SINGULAR.	
THIRD.	SECOND.	THIRD.	SECOND.
اوله جغیدیلر	اوله جغیدکنز	اوله جغیدی	اوله جغیدش
اولنه جغیدیلر	اولنه جغیدکنز	اولنه جغیدی	اولنه جغیدش

[77.]—1st NECESSITATIVE—'I must be.'

اولملولر	اولملوسکنز	اولملو	اولملوش
اولنملولر	اولنملوسکنز	اولنملو	اولنملوش

2nd Necessitative—'I must have been.'

اولملو ایدیلر	اولملو ایدکنز	اولملو ایدی	اولملو ایدش
اولنملو ایدیلر	اولنملو ایدکنز	اولنملو ایدی	اولنملو ایدش

[78.]—1st OPTATIVE—'That I may be.'

اوله لر	اوله سکنز	اوله	اوله سن
اولنه لر	اولنه سکنز	اولنه	اولنه سن

2nd Optative—'That I might be.'

اوله ایدیلر	اوله ایدکنز	اوله ایدی	اوله ایدش
اولنه ایدیلر	اولنه ایدکنز	اولنه ایدی	اولنه ایدش

## [ 79. ]—1st Conditional—‘ If I were or shall be.’

PLURAL.		SINGULAR.	
THIRD.	SECOND.	FIRST.	THIRD.
اولورسه لر	اولورسه گز	اولورسق	اولورسق
اولورسه لر	اولورسه گز	اولورسه	اولورسه
		اولورسم	اولورسم

## 2nd Conditional—‘ If I may or should be.’

اولسه لر	اولسه گز	اولسق	اولسق
اولسه لر	اولسه گز	اولسه	اولسه
		اولسك	اولسك
		اولسك	اولسك

## 3rd Conditional—‘ If I had been.’

اولسه ايدىلر	اولسه ايدىگز	اولسه ايدىك	اولسه ايدىك
اولسه ايدىلر	اولسه ايدىگز	اولسه ايدى	اولسه ايدى
		اولسه ايدىك	اولسه ايدىك
		اولسه ايدىك	اولسه ايدىك

## [ 80. ]—IMPERATIVE.

اوله لر	اوله گز *	اوله لم	اولسون
اوله لر	اوله گز	اوله لم	اولسون
			اول
			اولن

\* Also *ola-i-niz*.

[ 81. ] INFINITIVE—'To be.'	{ اولمن اولمنق }	DATIVE-INFINITIVE—	{ اولمنه اولمنقه }
[ 82. ]—PARTICIPLES.			
<i>Present</i> —'Being.'	{ ولور* ولبور }	Indeclinable.	Declinable.
		"	"
<i>Past</i> —'Having been.'	{ اولمش† اولمنش }	"	"
		"	"
<i>1st Future</i> —'About to be.'	{ اولملو اولمنلو }	"	"
		"	"
<i>2nd Future</i> —'To be about to be.' .....			{ اوله جتن اولمن اوله جتن اولمنق }
INDETERMINATE .....	{ اولدکن اول اولدکن اول }	{ اولدکن صئرد اولدکن صئرد }	{ اولدکن صئرد اولدکن صئرد }
		Before having been.	After having been.

\* This has also a future signification.

† *Vide* Note at the end of page 34.

## [ 83. ]—GERUNDS.

اولوب	اولنوب	Being.	اوله	اولنه	Being.
اوله رنق	اولنه رنق	Being.	اولوركن	اولنوركين	Being.
اوليچيكن	اوليچيكن	Whilst being.	اولمغيين	اولنمغيين	Having been.
اولانجه	اولانجه		اوله لو	اولنله لو	Since being.

## [ 84. ]—VERBAL NOUNS.

<i>Present.</i>	<i>Past.</i>	<i>Future.</i>
اولمه	اولدق	اوله جق
اولنمه	اولندق	اولنجه جق
The action of being.		The thing being about to be.

[ 85. ] *Examples of Verbal Noun.*

خسته اولدوم اچون	On account of my having been ill.
اوله جغنگز نه طورلو اولور بيلرسنگز	You do not know what you are about to be.
اوليله اولمه اولوره	Can such a state (of things) exist?
اولنه جق قدر يئشئر	As much as it will be, will suffice.

Redhose calls this form 'Dubitative,' because he says it also implies doubt.—*Ex.* **اولمشم** 'I have been' or 'suppose that I have been.' **آلك تمشم** 'I have been cheated' or 'I fancy that I have been cheated.' But this is a *finesse* in the signification of words to which few aspire, and into which it is beyond the limits of the present work to enter.

[ 86.] There are two other Auxiliary Verbs to which it is necessary to direct the attention of the learner;—both are defective and irregular. Following the rule already laid down, of conforming ourselves to the method of European grammarians, we will proceed to conjugate them.

[ 87. ]—OF THE DEFECTIVE VERB ايم 'TO BE.'

INDICATIVE Mood, *Present Tense*—'I am,' etc.

INDICATIVE MOOD, PRESENT TENSE—'I am,' etc.			SINGULAR.		
THIRD.	SECOND.	FIRST.	THIRD.	SECOND.	FIRST PERSON.
درلر	سگنر	اينز or ز	در	سگن or سنگ	ايم or ام
ايديلر or دييلر	ايدگنر or دگنر	ايدک or دک	ايدي or دي	ايدگن or دگن	ايدم or ام
* ايمشدر	* ايمشنر	* ايمشنر	ايمش	ايمشنس	ايمشم
ايمش ايديلر	ايمش ايدگنر	ايمش ايدک	ايمش ايدي	ايمش ايدگن	ايمش ايدم

\* Or rather ايمشسگنر, ايمشسگن, ايمشسگن. It may be as well to observe here that although the use of *z* and *in* in the first and second person plural, may be in accordance with grammatical rule, yet it is always better to use *k* or *q* for the first person, and *s* for the second person plural; the *dr* of the third person may be omitted, as it is always understood.

CONDITIONAL MOOD, *Present and Future*—‘If I were.’

ایسه لر      ایسنر      ایسه      ایسن      ایسه or اسم

*Perfect*—‘If I had been.’

ایسه ایدیلر      ایسه ایدکنر      ایسه ایدکن      ایسه ایدکن      ایسه ایدم

No Imperative Mood, Infinitive Mood, or Participles.

VERBAL NOUN—ایدنک The action of being.

GERUND—ایکن Being.

[ 88. ] This verb is not used alone, but requires to be joined either to the pronoun or to some verb to which it is auxiliary.\*

*Ex.*

بن ایم I am.

او ایدی he was.

دوگورم I am beating.

گیدرکنک we were going.

سن سنک thou art.

بز ایدکنک we were.

سوزدم I loved.

اولمش ایدکنر you had been.

[ 89. ] It forms its negative by prefixing دگل ‘not,’ to the tenses.

*Ex.*

دگل ایم I am not.

دگل ایدکنک thou wast not.

دگل ایمش he was not.

دگل ایمش ایدکنک we had not been.      دگل ایسنر if you were not.      دگل ایسه ایدیلر if they had not been.

\* Or to an adjective. *Ex.* گوزل ‘beautiful.’      گوزلسن ‘you are beautiful.’

[ 90. ] The Turkish language has, properly speaking, no verb 'to have,' and hence they have recourse to the impersonal word **وَار** 'existing,' which may be conjugated in the following manner :—

[ 91. ] OF THE IRREGULAR DEFECTIVE VERB **وَار** 'THERE IS.'

INDICATIVE MOOD <i>Present Tense</i>	{	بِنَم وَار دَر	بِنَم وَار دَر
		سَنَم وَار دَر	سَنَم وَار دَر
<i>Imperfect</i>	{	بِنَم وَار اِيْدِي	بِنَم وَار اِيْدِي
		سَنَم وَار اِيْدِي	سَنَم وَار اِيْدِي
<i>Perfect</i>		بِنَم وَار اِيْمِش	بِنَم وَار اِيْمِش
<i>Future *</i>		بِنَم اُولُر	بِنَم اُولُر
[ 91. ] IMPERATIVE		بِنَم اُولُسُون	بِنَم اُولُسُون
[ 92. ] CONDITIONAL—			
<i>Present</i>		بِنَم وَار اِيْسَه	بِنَم وَار اِيْسَه
<i>Past</i>		بِنَم وَار اِيْسَه اِيْدِي	بِنَم وَار اِيْسَه اِيْدِي
<i>Future</i>		بِنَم اُولُر اِيْسَه	بِنَم اُولُر اِيْسَه
[ 93. ] GERUND		بِنَم وَار اِيْكَن	بِنَم وَار اِيْكَن

\* Here it falls back on the regular verb **اولمق** 'to be.'

[ 94.] The NEGATIVE of this verb is thus expressed—

INDICATIVE—*Present*

*Imperfect*

*Perfect*

*Future*

بنم يوق بنم يوق در mine there is not

\* بنم يوق ايدى mine there was not.

† بنم يوق ايمش I had not.

بنم اولميه جق I shall not have.

بنم سئگ يوق در thine there is not.

or بنم يوغهيدى *benim yoghidi*.

or بنم يوغهيمش *benim yoghinish*.

pronounced *olmayajak*.

[ 95.] IMPERATIVE— بنم اولمسون let there not be to me.

[ 96.] CONDITIONAL—

*Present*

*Past*

*Future*

ايسه بنم يوق ايسه if I have not, etc.

ايسه ايدى بنم يوق ايسه ايدى if I had not, etc.

ايسه اولميه جق بنم ايسه ايسه if I shall not have, etc.

or بنم يوغهيسه *benim yoghissak*.

or بنم يوغهيسه ايدى *benim yoghissah idi*.

[ 97.] GERUND— يوق يکن whilst I had not.

\* This should be written and pronounced *yoghidi*—the ق being changed into a گ before the vowel ي and ك; *vide* Redhouse's chapter on Enphony, sec. 170, page 32, and our remarks in the preceding notes.

† Here the ق is quite dropped and pronounced *yo-inish*. It is impossible to make rules for all these changes, but the ear soon gets accustomed to them and *requires* them. It is sufficient to know the origin of the word in order not to make any gross blunder in orthography, which is as yet, however, barely established.

*Note.*—Observe the difference in the use of the Nominative and Genitive cases:—

Ben yoghiken, 'I not being;' *i.e.*, In my absence.

Benim yoghiken, 'Of me there not being;' *i.e.*, Whilst I had not.

[ 98.] Having concluded our observations on the Composite Verb, with its auxiliaries ايتىمك, conjugate a Regular Verb,\* after which it will only be necessary to show how a negative is conjugate how an interrogative is formed, and the turn a verb takes when both negative and interrogative.

# [ 99.] OF THE REGULAR VERB سۆمك 'TO LOVE.'

## INDICATIVE MOOD.

<i>1st Present Tense</i> —I love,	سۆرم	<i>1st Imperfect</i> —I was loving,	سۆردم
<i>2nd Present</i> —I am loving,	سۆيورم	<i>2nd Imperfect</i> —I was loving,	سۆيوردم
		or 'continuing to love.	

\* It will here be only requisite to give the first person of every tense, which is formed precisely like اولىتىق, which latter might have stood for a model of the *Regular Verb* in all its bearings, if it were not for its forming its passive irregularly [ 62].



[ 105.] GERUNDS.

سۆپ	Loving.	سۆه	Loving.
سۆدرك	„ (whilst continuing).	سۆركن	„
سۆچك	„ (whilst) (up to) (until).	سۆه گين	Having loved.
سۆنجه		سۆدلو	Since loving.

[ 106.] VERBAL NOUNS.

Present .....	سۆمه	The action of loving.	Past .....	سۆك	The action of having loved.
Future .....	سۆه جك	The action of being about to love.			

[ 107.] OF THE PASSIVE VERBS.

The Passive is formed by inserting ل immediately after the root of the verb, and is conjugated precisely as the active form : as سۆمك to love; سۆملك to be loved.

سۆلم	I am loved.	سۆليورم	I am being loved.
سۆلد	I was loved.	سۆليورك	I was being loved, etc.

## [ 108. ]—OF THE NEGATIVE VERB.

## INDICATIVE MOOD.

THIRD.	PLURAL.	1st Present—'I do not love.'			SINGULAR.	FIRST PERSON.
		THIRD.	FIRST.	THIRD.		
سۆزىلر	سۆزىنگىز	سۆزىلر		سۆزىلر	سۆزىڭىز	سۆيۈم
سۆيۈرلر	سۆيۈرلىگىز			سۆيۈرلر	سۆيۈرلىڭىز	سۆيۈرۈم
سۆزىلەر	سۆزىڭىز			سۆزىلەر	سۆزىڭىز	سۆيۈزم
سۆيۈرلەر	سۆيۈرگىز			سۆيۈرلەر	سۆيۈرگىز	سۆيۈرۈم
		2nd Present—'I am not loving.'				
		1st Imperfect—'I did not love.'				
		2nd Imperfect—'I was not loving.'				
		1st Perfect—'I loved not or did not love.'				
		1st Pluperfect—'I had not loved.'				
سۆيۈرلەر	سۆيۈرگەنلەر	سۆيۈرگەنلەر		سۆيۈرگەنلەر	سۆيۈرگەنلەر	سۆيۈرگەنلەر
سۆيۈرلەر	سۆيۈرگەنلەر	سۆيۈرگەنلەر		سۆيۈرگەنلەر	سۆيۈرگەنلەر	سۆيۈرگەنلەر

*2nd Perfect*—'I have not loved.'

PLURAL.		SINGULAR.	
THIRD.	SECOND.	FIRST.	THIRD.
سۆمەشلر	سۆمەشسئڭز	سۆمەشك	سۆمەش سن
سۆمەش ایدیلر	سۆمەش ایدڭز	سۆمەش ایدی	سۆمەش ایدڭ

*2nd Pluperfect*—'I had not loved.'

*1st Future*—'I will not love.'

سۆمەش ایدیلر	سۆمەش ایدڭز	سۆمەش چك	سۆمەش چكڭز
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*2nd Future*—'I was not about to love.'

سۆمەش ایدیلر	سۆمەش ایدڭز	سۆمەش چكڭز	سۆمەش چكڭز
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[ 109. ]—NECESSITATIVE—'I must not love.'

سۆمەش ایدیلر	سۆمەش ایدڭز	سۆمەش ایدم	سۆمەش ایدم
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*2nd Necessitative*—'I must not have loved.'

سۆمەش ایدیلر	سۆمەش ایدڭز	سۆمەش ایدم	سۆمەش ایدم
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## [ 110. ]—OPTATIVE—'That I may not love.'

THIRD.	PLURAL.		THIRD.	SINGULAR.	
	SECOND.	FIRST.		SECOND.	FIRST PERSON.
سودمز لر	سودمز سڭز	سودمز ائز	سودمز	سودمز سڭ	سودمز ايم

## 2nd Optative—'That I might not love.'

سودمز ايد بيلر	سودمز ايد سڭز	سودمز ايد ك	سودمز ايد ي	سودمز ايد ل	سودمز ايد م
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[ 111. ]—CONDITIONAL, *Present and Future*—'If I love not or shall not love.'

سودمز لر	سودمز سڭز	سودمز سڭ	سودمز نه	سودمز سڭ	سودمز سڭ م
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## 2nd Conditional—'If I may or should not love.'

سودمز لر	سودمز سڭز	سودمز سڭ	سودمز نه	سودمز سڭ	سودمز سڭ م
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## 3rd Conditional—'If I had loved.'

سودمز ايد بيلر	سودمز ايد سڭز	سودمز ايد ك	سودمز ايد ي	سودمز ايد ل	سودمز ايد م *
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## [ 112. ]—IMPERATIVE.

سودمز سڭز	سودمز لم	سودمز سڭ	سودمز سڭ م
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[ 115.] Many of these tenses are not, of course, in use; the whole will serve, however, as the model of a negative verb. It is difficult to form rules that may suit all the changes, but the principle is evident: it consists in introducing the م as the sign of the negative, and sometimes changing the ر into ز; but the rules of euphony occasionally interfere, and the ي or s, or both, are introduced.

[ 116.] Extraordinary as it may appear to us, the 'Indeterminates' enter frequently into the Turkish language, even in this negative form.

*Ex.* سن بني سؤمدكدن صئرنه اولورم, which would thus stand in English: 'Well, if, after all, you should not have loved me, what shall I become?' or سن بني سؤمدكدن صئرد اولورم 'If you do not love me I will die.' سني سؤمدكدن اول قزانلقدد ايدم 'I was in darkness until I loved you;' *lit.*, 'before I had not loved you.' If, instead of سؤمك, we take some other word, we shall find it better adapted to our European comprehensions. [43]

[ 117.] *Example of the Gerund.*—بنی سؤمه ينجه نيچون قونوشرسئك 'Since' or 'whilst you do not love me, why do you treat me in a neighbourly manner?' بني سؤمزايكن بنم ايله قونوشمزدي 'He would not have anything to do with me, as long as (whilst) he did not love me' or 'had not loved me.'

#### [ 118. ]—OF INTERROGATIVE VERBS.

When a verb is used interrogatively, the syllable مي is introduced immediately before the auxiliary; in the regular future and perfect tenses it stands at the end of it. *Ex.*

	سورم I love.	سور مي ايم do I love?
<i>Aorist,</i>	اولورم I shall be.	اولور مي ايم shall I be?
	دوكرم I beat.	دوكرم مي ايم shall I strike?
	دوگله جگت ايم I shall be beaten.	دوگله جگت مي ايم shall I be beaten?
<i>Aorist,</i>	گيدرم I will go.	گيدرم مي سن wilt thou go?

## NEGATIVE.

بلمم I do not know.  
 اوقورم I read.  
 اولميه جگ he will not die.  
 آلمدگزر you did not take.

بلمزمي ايم do I not know ?  
 اوقورزمي ايم do I not read ?  
 اولميه جگمي will he not die ?  
 آلمدگزمي did you not take ?

[ 119. ]—OF THE VERB NEGATIVELY AND INTERROGATIVELY.

After the last examples it will be scarcely necessary to do more than give one or two tenses of this form.

گورمگ to see.	گورمگ not to see.
گورم I see.	گورمزمي ايم do I not see ? *
گورم I do not see.	گورمزمي سن dost thou not see ?
	گورمزمي does he not see ?
	گورمزمي ايز do we not see ?
	گورمزمي سگزر do ye not see ?
گوردم I saw.	گورمزمي لرمي do they not see ?
گوردم I did not see.	گورمدگمي did I not see ?
	گورمدگمي didst thou not see ?
	گورمدگمي did he not see ?
	گورمدگمي did we not see ?
	گورمدگمي did ye not see ?
	گورمدگمي لرمي did they not see ?
گورميه جگم } I shall see.	گورميه جگمي ايم shall I not see ?
گورميه جگم } I shall not see.	گورميه جگمي سن shalt thou not see ?
	گورميه جگمي shall he not see ?
	گورميه جگمي ايز shall we not see ?
	گورميه جگمي سگزر shall ye not see ?
	گورميه جگمي لرمي † shall they not see ?

\* No doubt it would be more grammatical to say *گورمزمي ايم* and *گورمزمي سن*, but this being more difficult to pronounce they use the above corrupted form.

† Of course, in writing, the pen is not always taken off; the word

[120.] In short, the می in the construction of a sentence comes after the word on which the question depends. (See an excellent example in Redhouse's Grammar, p. 153.) We will conclude by a similar one, but shorter.

صبح ارکن کیدرمی سگنر To morrow morning *will* you go?  
 صبح ارکن می کیدرسگنر To morrow *early* will you go?  
 صباحمی ارکن کیدرسگنر Is it to morrow that you go in the morning.

### S U M M A R Y.

We have thus laid down in the preceding pages that verbs are of two kinds,—simple and composite; the Simple being the original Turkish verbs, divided into active, passive, negative, impossible, causal, reciprocal, and personal *or* reflective, of which a table has been given, and which are all declined regularly, after the model of the verb سؤمک, with the exception of those which conform to the exigencies of euphony: and the Composite being formed by means of an Arabic or Persian noun and an auxiliary. Of these auxiliaries we have conjugated ایتمک and ایلمک 'to do' *or* 'to make,' and omitted the other two (بیورمق and قلمق) as little used.

Next we have conjugated اولمق *olmak* in its active and passive voices, leaving it to the experience the student will obtain in other verbs to explain the difference which in English it is impossible to exemplify,—that is, how the verb 'to be' can be taken *actively* and *passively*: and last, we have given the various forms of ای and وار.

Next we have given a model of a regular verb, سؤمک, in all its bearings; after which we have shown how a negative verb is conjugated, and how when used interrogatively; and lastly, how it is conjugated when used both in a negative and interrogative form: and we come to the conclusion that we have sufficiently simplified what has long been a stumbling block to the learner: and that we have brought the use of the verbs within the reach

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would then stand thus—گوریه جکلرمی and گوریه جکمیسگنر etc.

of any one who will devote a few weeks to the study of a language, barbarous indeed, but which is not without its interest to the philologist.

## OF ADVERBS.

[ 121.] Besides the regular Adverbs \* existing in the language, any noun borrowed from the Arabic or Persian can become an adverb in Turkish.

I. By adding the termination <sup>ا</sup> or <sup>ا</sup> to the noun.

حق truth. حَقًّا truly.—تانع content. تَانَعًا contentedly.

II. By adding the Persian termination اَنه (or يَانِه if the word end with a vowel).

دوست a friend. دُوستَانِه friendly. فوق above. فُوقَانِه superiorly.

III. By adding لِين or يِن to the noun.

اركن early. اَرَكْنَلِين early. صباح morning. صَبَاحَلِين early.

IV. By adding جِه to the noun or adjective.

گوزل pretty. گُوزَلْجِه prettily.—اَدَمْ a man. اَدَمْجِه like a man.

*Note.*—جِه also belongs to the expletives (of which a list will be given), and is the sign of the gerund [72, 83].

## [ 122.]—OF EXPLETIVES.

It is difficult in English to form an exact idea of an expletive. The Germans have their words *doch* and *auch*, which approach nearest to the expletives in Turkish.

An expletive is a word, or part of a word, giving force to a sentence, but which cannot be translated exactly in another tongue, although an approximate meaning may be given.

Some of these may be termed adverbs, some post-positions, some

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\* The vocabulary at the end of this work contains the principal adverbs in use.

participles; still, as they are of frequent occurrence, we subjoin a note of them, and, in the course of reading, the learner should endeavour to comprehend them by following the sense of the phrase in which they stand, and comparing it with another phrase where they may occur.

[123.]—LIST OF SOME OF THE EXPLETIVES OCCURRING  
IN TURKISH.

اولان Being.

كاشكه Would that it were so! *or* كاشكه.

گوره According, like: as, بگاگوره 'according to me;' اگاگوره 'like unto him.'

هله Come! at least.

ارتق Already (used conjunctively), well, in short.

هايده Come along! (adverb, interjection, or conjunction).

ديو for ديوپ Having said, he said, said.

مگر But, only.

دها, ده, and ده, (the latter often used at the end of a word: as, اوده 'he also;' بوده 'this man also;'; ديدكدده 'having said;'; ادمسندده 'what a man!')

هم Also.

همان At once, immediately, all of a sudden.

ايسه But, sometimes; (3rd person, subjunctive mood of اولمتق sign of 'if,' *etc.*)

ايسه ده But, although.

بره (Exclamation of contempt): as, بره ادم 'you fellow!'

ايهبي 'you chap!' (interjection.)

گركت It is necessary, but, whether. [155]

همين, دهمين Just now.

ازبسكه If only. (of Persian origin)

انجق Except, but, only.

هو He—God. ياهو 'Oh! you sir.'

جه Adverbial termination. *Ex.*—کوزجه ‘prettily;’ تورجه ‘drily;’  
 بويله جه ‘in this manner;’ عقمجه ‘after me.’  
 عجب Wonderful; عجبا extraordinary; عجبجه in an extraordinary  
 manner.

بله Also, and, again. (conjunction)

علاوه Besides.

باري Once, a time, in short. Lord! *etc.*

پس Well? what then? what next? After, *etc.*

There may be a few more, not in ordinary use. They will be inserted in the appendix.

## OF PREPOSITIONS.

[124.] The Turks have no prepositions of their own, but they use frequently the Persian and Arabic prepositions, of which we here subjoin a list.

### LIST OF PERSIAN PREPOSITIONS.

از or ز From: as, از این طرف ‘from this side;’ ز بر سر ‘on the head;’  
 (*lit.*, ‘from off the head.’)

پس After: as, پس از آن ‘after this.’ (It is often used as an expletive or interjection) [123].

ب or ب In, with, by: as, بجا ‘in place;’ بتدبیر ‘with management;’  
 بجانب ‘by the side;’ بالله ‘by God;’ بسم الله ‘in the name of God.’

با With, by: as, با احتراص ‘with care;’ با آزادتی ‘by freedom;’  
 باخصوص ‘particularly.’

در In: as, در این حال ‘in this state;’ در میان ‘between,’ (*lit.*,  
 ‘in the midst.’)

زیر Under: as, زیر حکمده ‘under the Government.’

تا As far as, until: as, تا ازمیره ‘as far as Smyrna;’  
 تا آخرتی ‘until the end of the world.’

میان Between: as, میانمز 'between us.'

پیش Before: as, پیش ازین 'before that time;' 'to bring;' پیش تخته 'little front tablets to count money on;' پیش نظر 'under (one's) eyes, in front.'

بی Without: as, بی عقل 'foolish;' بی زبان 'dumb (without tongue);' بی حق 'without truth;' بی آرام 'restless.'

بر Upon, by: as, بر آن 'upon this;' بردست 'by the hand (of so and so);' بر مراد 'according to (one's) desire.'

فرو or فرود Beneath: as, فرو آمدن 'to descend;' سرفرو ایتمک 'to hold the head down, to be humble.'

زبر Above: as, زبر این 'upon this;' زبردست 'over, superior.'

نزد or نزدیک Near: as, نزدیک هلاک 'near death;' نزد لله 'near to God.'

#### THE ARABIC PREPOSITIONS.

من From: as, من الابدأ 'from the beginning;' من الناس 'some (of the) people;' من عند الله 'without;' من دون or غیر 'from God.'

الي To: as, الي شياطينهم 'to their devils;' الي الاخرت 'to the end.'

عن From: as, لا تدلي عن الله 'do not turn away from God;' غصباً 'upon this.' عنك 'in spite of you;'

علي Upon: as, علي قلوبهم 'on their hearts;' علي كل حال 'in every way, of course;' علي كل شيء 'God is almighty.'

في In: as, في قلوبهم 'in their hearts;' في ريب 'in doubt;' في الحال 'in truth.'

ب In: as, بالحققت 'in truth;' بالاعتقاد 'according to belief;' بالله 'by God;' بالتدبير 'by' or 'with a little care;' بالاتراض 'by opposition.'

ل For. لله 'for God;' هدى للمتقين 'a direction to the pious.'

بلا Without: as, بلا علت 'without cause' or 'excuse.'

## [125.]—OF POST-POSITIONS.

Post-positions take an active part in the Turkish language, and form one of its difficulties.

I. First, there are those (which, as we have seen, are joined to the noun) by which the case is expressed: as—

[126.] **ك** the sign of the genitive: as, **ادم** 'a man,' **ادمك** 'of a man.' But if the noun terminate with a vowel, **ن** intervenes: as, **دنیا** 'the world,' **دنیاك** 'of the world' [16]: with a few exceptions [37].

When **ك** follows a word that finishes with a **ي**, the letter may be dropped in writing [35]: as, **كتابي** 'his book,' **كتابك** 'of his book.' Also, if the possessive affix **سي** or **ي** intervenes, the **ي** is dropped: as, **اناسي** 'his mother,' **اناسك** 'of his mother.'

[127.] **د** the sign of the dative: as, **ادم** 'a man.' **ادمه** 'to a man.' But if the noun terminates with a vowel, **ي** intervenes: as, **دنیا** 'the world,' **دنياه** 'to the world.'

If **يه** comes after a word that ends in **ي**, the **ي** is dropped: as, **چاي** 'river,' **چايه**, and not **چايه**: or, if the possessive affix **سي** or **ي** intervenes, **ن** is interposed between the word and the post-position: as, **اناسي** 'his mother,' **اناسنه** 'to his mother.' **بدري** 'his father,' **بدرينه** 'to his father.'

[128.] **ي** the sign of the accusative: as, **بو ادمي دوكرم** 'I will strike this man.' If the noun terminate in a vowel, the **ي** is doubled: as, **بو دنيايي ترك ايتمك** 'to abandon this world.' After the possessive affix **سي** or **ي**, the **ن** intervenes: as, **گيميسي ياقتي** 'he burnt his ship.' **كا بني اوقورم** 'the book,' **كتابي** 'I read his book.'

It often happens that the last **ي** is dropped altogether, and it is important to bear this in mind, as in many MSS. we shall see it will be written **گيميسين** for **انالرين**, **كتابني** short for **كتابن** for **گيميسين** for **گيميسي**.

[130.] **د** the sign of the ablative: as, **دنیا** 'in the world.' After the pronominal affix **سی** or **ی**, **ن** intervenes: as, **کتابی** 'his book,' **کتابند** 'by his book.' **گیمسی** 'his ship,' **گیمسند** 'by his ship:' and also in the plural: as, **اوی** 'his houses,' **اویند** 'by his houses.' **چرمه** 'their boots,' **چریند** 'by their boots.' It is also a sign of the Gerund: as, **اوقومقد** 'in reading.'

[131.] **دن** the sign of the ablative: as, **اودن** 'from a house.' The same rules are applicable to **دن** as are given above [130]: as, **کتانی**, **کتابندن**; **اوی**, **اویندن**; **گیمسندن**, **گیمسند**; **اندن**, 'by him.' **ادمش ارادتندن** 'by the will of man.' Also 'through:' as, **قاپودن چقدی** 'he went out through the door.' It also signifies 'made of:' as, **سگردن در** 'it is made of sinew.' It is used in the 'Indeterminate' [116]: as, **بیلزدن اول** 'before finding,'—'before the time or action of finding had taken place.'\* **گندکدن صگره** 'after having gone,'—'later than the departure.' **گندزدن صگرد** 'after not having gone,'—'after having renounced going.'

[132.] **له** or **ایله** is also a sign of the ablative: as, **دنگله** (pronounced *dai-neglah*) 'with a stick.' **دستله** 'with the hand.' **سزگ همتيله** 'with your assistance.' It is also used with an infinitive: as, **المق** 'to take;' **المغيله** 'taking,' and forms thus a kind of gerund: as, **گلمک** 'to come;' **گلمگله** 'whilst coming.'

[133.] **برله** is used only with an infinitive: as, **گتمک برله** 'going,' 'whilst going,' 'going together,' or 'all at once.'

[134.] II. We have also Post-positions affixed to the Nominative:—

**ایچون** For: as, **الله ایچون** 'for the sake of God.' After the possessive

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\* It appears incomprehensible to English notions that the negative should ever be taken for an affirmative, yet such is the locution in Turkish; but if we consider **صگره** to possess a negative power, then the rule that 'two negatives are equal to one affirmative' will explain this anomaly.

affixes it often drops the *اي* of the first syllable: as, باباسيچون 'for his father.' يدكلرچون 'on account of what they eat.'

اوزه Upon, for, according: as, آت اوزه 'upon a horse.' شاهدلك 'for to bear witness.' عادت اوزه 'according to custom.'

گبي Like: as, ادم گبي 'like a man.'

\*اوتة On the other side: as, دگر اوتة 'on the other side of the sea.'

اشري ,, (little used).

سز Without: as, كتابسز 'without a book.' يمكسر 'without eating.'

[135.] III. Post-positions used with the genitive case:—

ايله, گبي, and ايچون, when joined to pronouns, sometimes take the genitive case: as, انگ ايله 'with him.' کيمش گبي 'like whom?' نه نگ 'for what reason (what for)?'

[136.] IV. Post-positions used with the dative case:—

دک or دگين	صبحه دک	until morning.
قارشو	شهره قارشو	in front of the city.
يقتين	مملکته يقتين	near the city.
طوغرو	ازميره طوغرو	straight to Smyrna.
گوره	ادمه گوره	according to a man.

[137.] V. Post-positions used with the ablative case:—

ماعدا	بونلردن ماعدا	besides these.
اوزاق	بوندن اوزاق	far from here.
اول	بندن اول	before me.
اوترو	نوردن اوترو	regarding the light.
صگره	سندن صگره	after you.
برو	برسنه دن برو	{ for this last year, for a year past.
* اوتة	بوندن اوتة	far from here.

\* اوتة is also used with the nominative [134].

[ 138. ] VI. Post-positions which are declinable, and take the possessive affixes :—

ارد after.	ارد لرنده گیتیم I went in search of them.
الت under.	باش التنده under the head.
ارا among.	ارا کرده among you.
ایچ in.	بن ایچندن چیقتیم I came out from within it.
ایلرو before, on the ground.	ایلرو گیت go in front, forward.
ایچرو within.	ایچرو سندن from its interior.
طشرة outside.	اوڭ طشرة سنده from outside of the house.
طرف side.	بو طرفندن او طرفه { from this (his) side to that side; <i>lit.</i> , 'its own side.'
اوڭ by, side.	بو بنم اوڭمه قوي place this by my side.
اوست upon.	باشم اوستنده upon my head; <i>lit.</i> , 'its upon.'
یوقارو above.	یوقارودن گلدي he came from above.
یان side.	یانمه بیورڭ* please to come by me.
یر place.	یرگزدن from your place.

## CONJUNCTIONS.

[ 139. ] As the Turks use no stops, they have recourse to a variety of Conjunctions to point out the end of one period and the beginning of the next; which might rather be styled disjunctives. Many of them are interlarded with, and sometimes added to, the Gerunds, which perform a similar function. [*Vide Syntax.*]

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\* The word *بیورڭ* for *بیورڭز* is the precise counterpart of the Italian *favorisca*, for which we have no exact word in English ( *favorisca*, 'pray sit down').

The following is a list of the Turkish, Arabic, and Persian Conjunctions (some of which have appeared under the head of expletives):—

[140.] کتمش ایسم ده دوندیم 'also': as, ده‌خی, or دها 'although I went, I am returned.' اوده گلدی 'he also came.'

[141.] و 'and': as, بوگو و یارین 'to-day and to-morrow.'

[142.] اما 'but': as, گیت اما دون 'go, but return.'

[143.] اگر or گر 'if,' denotes the beginning of a clause, and therefore divides it from the last. It is more used in writing than in conversation: as, بن یاننده گیتیم اگر کیتتمسه دارلردی 'I went to him, if I had not gone he would have been vexed.' But it may be omitted, and اگر گیتتمسه would signify 'If I had not gone,' even without اگر.

[144.] چون or چونکه 'as, since,' also begins a phrase, and denotes that a stop or breath may be taken before it: as, کیدلم چونکه حاضرستگر 'let us go since you are ready.'

[145.] که 'that': as, حکایت ایدرلر که زمان سلفده 'they relate that in past times,' etc.

[146.] سنی اوردیم مادامکه اطاعت 'as long as': as, ایتمزستگر سنی اوررم 'I have struck you; as long as you do not submit, I will (continue to) beat you' (pronounced *vürdüm* and *vürürüm*).

[147.] یا or یاخود 'or, nor': as, اگرسن مسیح یاخود ایلیا و یاخود 'If thou art not the Messiah, nor Elias, nor that Prophet, why baptisest thou?'

[148.] امدی 'now, therefore': as, اگنا دیدیلر امدی 'now, they said to him.'

[149.] زبیرا 'because': as, بدن اول اولنمشدر زبیرا بدن اول ایدی 'he is preferred before me, because he was before me.'

[150.] کیدردم انجق گیده مدم 'but,' is disjunctive: as, کیدردم انجق 'I was going, but I could not go' (was not able).

[151.] اگرچه 'if, although,' is the same as اگر.

[152.] یا خود 'if not'; the same as یو خست.

[153.] نه 'not, nor, neither': as, نه لحمدنر نه بالی 'it is *not* of flesh *nor* fish.' نه قانندن نه لحمد ارادتندن نه ادمش ارادتندن انجق 'they were born neither of blood, nor of the will of the flesh, nor of the will of man, (but only) of the will of God.'

[154.] ها 'whether or not': as, ها گیتسم ها گیتسم 'whether I go, or whether I do not go.' It is also used as an interjection [180].

[155.] گرگ 'it is necessary, but, whether': as, استمیورم گرگ 'I do not want to, *but* it is necessary.' گرگ اولسه گرگ اولسه 'whether it be, or whether it be not.'\*

[156.] استر گیتسه استر گیتسه 'he wishes': as, استر 'whether he choose to go, or 'not to go.' 'Let him go, or not, as he pleases.'

[157.] که or کیم 'that,' is used in old MSS. instead of کم.

[158.] بشفه یردن کیدامز مگر بوردن 'except, but': as, مگر 'in no other way can (you) go, *except* by here.'

مگرکه is a compound of the two words [145, 158].

[159.] ایسه مگر 'but if, whilst'; composed of مگر and ایسه [123].

[160.] هم بو هم شو 'both': as, هم 'both this and that.'

[161.] پس 'but, well': as, پس امدی 'well now (what next)?'

[162.] ای قبول ایتمدیلر لکن ای قبول یدنلره 'but': as, لیکن or لکن 'they did not accept him; *but* to those accepting him,' etc.

[163.] اگا دیدیلر که سن 'in order that, until': as, امدی 'then (now) they said unto him, who art thou? *that* we may give answer to them that sent us.'

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\* Is it to be wondered at that such a word as this, having so many different meanings, should be placed by us under the head of expletives?

‘I will beat you *until* you call out *aman*.’

[164.] بويله سويليور كويابه ايوايمش ‘as if, like’: as, ‘He speaks thus, *as if* it were good’—

[165.] ياننده گيت شايد ‘it appears, perhaps’: as, ‘go to him, perhaps he will receive you.’ شايد ايودر ‘*it appears* to be good.’

[166.] اوله جق مبادكه اولمسون ‘may it not be’: as, ‘it will be so; *would it* were not!’

[167.] عالم بيلور حتي سن بيلورسنگ ‘that, in order that’: as, ‘the world knows it; *even* you are aware of it.’ حتي \*

[168.] هپ گيتمشلر فقط بن قلدنم ‘but, except, only’: as, ‘all went, *except* I *only* remained.’ لا اله الا الله ‘There is no God *but* God.’

[169.] اعني ‘that is to say,’ is a demonstrative conjunction: ‘but to all those who received him; *that is*, to those believing in his name, he gave power,’ etc.

[170.] اول بن ‘after,’ *i.e.*, ‘next’: as, ‘first I, *next* you.’ بعده (pronounced *Baā-da hü*),

[171.] خلاصه and القصه ‘in short, at last, to conclude,’ etc.: as, ‘we went to him, begged him much, and, *in short*, he consented.’ ‘What is it that you insist upon’ or ‘wish?’

\* There is an old Arabic proverb which well exemplifies this word: درت البلاد وعاشرت العباد ومارأيت من يحفظ الوداد حتي ولا انا ‘I have travelled (through many) countries, have lived with many people, and have not seen any one who is grateful, (*lit.*, ‘a conserver of friendship’) *even* not I myself.’

## OF INTERJECTIONS.

Some of the interjections have appeared under the denomination of expletives. We will now give a list of them.

[172.] اي دلداری, *and* ای, 'Oh! Ah!' as, 'Oh! beloved of my heart.'

[173.] ایوادی 'yes, all right;' or ایوالله.

[174.] هرف ایوایمش یازق که ایچر, 'what a pity': as, 'the man is well enough; what a pity that he drinks.'

[175.] بهی هرف 'Oh Lord!' یا رب, 'Oh!' or ای بهی, 'you fellow!' or هی ادم.

[176.] یازق are like دریغ *and* حیف 'pity!'

[177.] امان صاقین دوشرسن, 'for goodness sake': as, 'pray take care, (or) you will fall.'

[178.] افرین ایوایتدکز, 'Bravo!' as, 'Bravo! you did right.' (pronounced *dfferim*).

[179.] مدد الله, 'God's help.' as, 'assistance:'

[180.] دوکرم ها 'Oh friend!' دوستها, 'be careful; Oh!': as, 'look out! I shall strike (if you resist),' etc.

[181.] زنهاری 'be careful, be sure you do not.' *Vide* 'Tale of Nasr-ildin Khoja.'

[182.] معاذ الله, 'God forbid:': as, 'may God not wish.' اعوز بالله, 'I put my confidence in God.' نعوذ بالله, 'we trust in God.' استغفر الله, 'God forbid.' ماشا الله, 'as it pleases God,' 'may it please God.' انشا الله, 'if it please God,' etc.\*

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\* And والله وتالله, 'by God!' are all Arabic exclamations, to which the Turks have recourse in conversation, looking upon the mention of the Supreme Being as beneficial to them, and not derogatory to his dignity.

- [183.] *ديها or ديها* 'come, come along; what's all that?' as, *دي بقالم* 'Come along, and let us see what you can do,' etc.
- [184.] *هله* 'let us see, now you will see.' (Expletive.)
- [185.] *هاي هاي* 'of course.'
- [186.] *ايا گيدرسن* 'whether? what?' as, 'will you go.'
- [187.] *تبيكت* 'may it please you, your servant.'
- [188.] *مرحبا يا ابراهيم* 'Salutation to you, Oh! Abraham.'
- [189.] *اوخ* 'how nice!' †
- [190.] *اوف* 'what a bore!' †
- [191.] *يا* 'what! is it possible.'

## OF DERIVATION.

[192.] In the same manner as in English one word is derived from another (*deserve, desert, deservedly*), so, in Turkish, words may be formed, and to a greater extent than in any other language, by reason of their having adopted the Arabic and Persian method of derivation and composition added to their own.

[193.] We have already observed [18] how they take a word, for instance, in Arabic, and give it a Persian termination: thus, *ادم* 'a man,'

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They never say they will do anything, without adding *Inshallah*, 'if it please God;' so that, if they do not keep their word, it was because it did not please God they should.

If you admire anything they have, you are expected to prefix your observation with *ماشالله* *Mashallah*, to keep off the evil eye.

\* This must be an *original* corruption of *مع حكت* 'with your love.' It is in constant use. After a man has entered the room, and taken his seat, he looks round the room, and putting his hand to his breast while he inclines his head a little, looking to each person present, he says '*Marhaba*,' to which they all in turn answer, '*Marhaba khosh gueldin*,' 'you are come well.'

† For an exemplification of these two expressions *vide* 'Turkish Tales in English' by the Author.

makes ادميان (Persian plural), 'men,' and also it is declined in the Turkish form ادميانڭ 'of men.' This must appear very complex, but it by no means forms one of the difficulties of the language. A little reading will soon accustom the student to this apparent looseness, which is considered by Turks as an embellishment.

[194.] A little study of the Arabic and Persian systems of derivation is certainly desirable; but this would lead us into a maze, from which we could not hope to escape in this work. We will, therefore, only give some of the principal rules for the formation of words, and refer the student to Mr. Redhouse's Grammar, to which the present is intended to form a second introduction.

[195.] جي. When جي is added to a word it expresses the agent or profession: as, ايتمك 'bread;' ايتمكجي 'baker.' نه 'what:' as, نجي 'what is he?' (of what profession.)

[196.] قير the root of قيرمق 'to break:' as, قيرجي 'a breaker' (one who breaks). بق the root of بقمق 'to see:' as, بقيجي 'a looker on.' Here the ي is introduced for the sake of euphony. Also ايتمك 'to do:' as, ايديجي 'the maker' (one who makes).

[197.] لك (or لق, according to the requirements of euphony) is added to words: as,

گوزل beautiful.	گوزللك beauty.
ايو good.	ايولك kindness (pronounced <i>ai-lik</i> ).
شاهد a witness.	شاهدلك testimony.
ايتمكجي a baker.	ايتمكجيلك the trade of baking.
جانباز a jockey.	جانبازلق the trade of taking people in.
قيش winter.	قيشلىق during the winter.
التي six.	التيلىق a piece of money of six piastres.
بقمق to see.	بقمقلىق the action of seeing.

[ 198. ] ش may be added to the root of verbs : as,

بق root of بقمق 'to see.' بقش the action of seeing.

سويل 'to speak.' سويلش the speaking.

ايدش 'to do,' (for the sake of euphony.) ايدش the making.

The change of the ت to د, or ل to ن, has already been noted [62, 63].

[ 199. ] جق and جك are used to express diminution : as,

قیز a girl. قیزجق a little girl.

ایو good. ایوجک (pronounced *ayijik*) pretty good.

چوجق small boy. چوجوجق } very small ; (the first ق being turned to

کوچق small. کوچوجق ) و, for the sake of euphony.)

کوپک a dog. کوپجک a very little dog. (For the same reason the ک is dropped, or turned into s, and pronounced *keupehjik*.)

[ 200. ] جه is added to words, giving them the various significations, as follows :

انگلیز English. انگلیزجه the English language.

ادم a man. ادمجه like a man.

قاری a woman. قاریجه like a woman.

بو this. بونجه in this way.

بیاض white. بیاضجه whitish.

[ 201. ] لین is sometimes added to the above, to express diminution.

ادمجه like a man. ادمجیلین a little like a man.

بنجه my way. بنجیلین a little in my way (according to me.)

[ 202. ] لی or لو is also added to words, qualifying them in the following manner :

ازمیر Smyrna. ازمیرلو a man of Smyrna.

کندونگی his own. کندونگیلی those belonging to him.

عقل wisdom. عقلو a wise man.

[ 203. ] سز 'without,' answers to our 'un' or 'in.'

یَمکْ to eat.	یَمکَسز without eating.
عقل mind.	عقلَسز without mind,—unwise.
جان life.	جانَسز dead, life-less.
بِقَمْت to see.	بِقَمْتَسز without paying attention.

[ 204. ] غین *or* غون, and قین *or* قون according as euphony may command, affecting them as follows :

دارلق to be angry.	دارغین angry.
شاشمق to be bewildered.	شاشغین <i>or</i> شاشقین stupid.
قاچمق to run away.	قاچغین a runaway.

[ 205. ] ل *or* لن, *or* لن. The ل we have seen is used to form the passive voice : as, سؤلْمک 'to love;' سؤلْمک 'to be loved.' You may take a noun and form it into an active verb, thus :

مهر a seal.	مهرلْمک to seal.
اورتو a covering.	اورتلْمک to cover.
بوش empty.	بوشالْمق to empty.
کچوک small.	کچولْمک to make small.
تمیز clean.	تمیزلْمک to clean.
گوزل pretty.	گوزللْمک to become pretty.

but in this, as in many of the above, the student had better trust to his dictionary, and learn the words in the course of his reading.

[ 206. ] ی *or* آنه. This letter is sometimes added to a noun after the Persian manner.

نازک gentle.	نازگی <i>or</i> نازگانه gentility.
بزرگ great.	بزرگی „ بزرگانه greatness.
بند slave.	بندگی „ بندگانه servitude.

[ 207. ] ناکٹ *and* مند, واور *or* ور. These Persian terminations are also used.

اُمید hopeful. امیدوار hopeful. امیدمند hopeful.

قصد intention. قصدناک intending. قصدمند intending.

محنت trouble. محنتناک full of trouble. محنتوار full of trouble. محنتمند full of trouble.

Fuzuli has said :

آہ بیللم نیلیم جانمده راحت قالمدي  
کوزلرم نمناک و سینم چاک و کؤگلم دردناک

'Oh! I know not what to do; in my soul no rest has remained, my eyes are *humid*, my breast is *broken*, and my heart is *full of trouble*.'

[ 208. ] By adding این to a substantive: as, اتش 'fire;' اتشین 'belonging to fire.'

[ 209. ] By adding آیده *or* یده to a participle: as, پسند 'approving;' پسندیده 'approved, grateful.'

But these last forms are only used in poetry.

محنتوار محنتمند

## S Y N T A X.

[ 210. ] When two nouns come together the first is put in the genitive case, and the latter takes the possessive affix *سي* *or* *ي*. [ 33. ]

*Ex.* یحییٰ ننگ شهادتی بودر 'Of John *his* witness is this.'

بریده ندا ایدنگ اوازی ایم رنګ یولنی دوز ایلش 'I am the voice of one crying in the desert, make straight the way of the Lord.'

First, we see ندا ایدنگ (which is a compound verb, consisting of ندا Arabic substantive, and ایدن, the declinable participle of the auxiliary verb ایتمک) treated as a substantive, and declined in the genitive case, before اوازی '*his* voice.' Next, we see رنګ, 'of the Lord,' the first noun in the genitive case, and یولنی (for یولینی) '*his* road,' with the post-position نی, [35] (the ی being dropped in the oblique case); and this latter of the two substantives یولنی رنګ, that is یولنی, is in the accusative case after the verb دوز ایلش (short for دوز ایلش سکر) 'make straight.' [ 67, 69. ]

[ 211. ] Sometimes the Persian form is used, then a *kesra* (ِ), or *ی*, or (ء) is put between the nouns, and represents exactly the English ('s), but the order is inverted. *Ex.*

پادشاه ارادتِ پای the king's will.

حکومتِ سلطان the Sultan's orders.

پای ثبات the foot of constancy; (*lit.*, 'constancy's foot.')

جای اشتباه a place of doubt; (*lit.*, 'doubt's place.')

وفاي دوستلري the promises of friends; (*lit.*, 'friends' promises.')

مجموعه اشیا the collection of things; (*lit.*, 'things' collection.')

بندهء سلطان the servants of the king; (*lit.*, 'the king's servants.')

[ 212. ] When two names come together, with a word between them qualifying the first, no sign is used, it being understood that the first name is put in the genitive case :

یونا اوغلو شمعون of Jonas *the son*—Simon.

[ 213. ] Two Arabic or Persian nouns (or one Arabic and one Persian) may stand together without any sign of the genitive :

دلال محب or تعنیف محب the airs of the beloved.

لب جوی the borders of the river.

پیر درویشان the chief of the dervishes.

[ 214. ] Sometimes a noun of number has two genitives preceding it :

مملکتنگ آدم لرینگ بری *one* of the men of the city.

Or a genitive and an ablative case together :

بو او لریگ چو جقزلردن بری *lit.*, 'of these houses, from among their children *one*,' *i.e.*, one from among the children of these houses.

[ 215. ] When a name occurs, the word نام 'by name' is added to it to prevent the possibility of its being mistaken :

نقودیمس نام Nicodemus (by) name.

برنادوت نام مارشال the marshal, by name Bernadotte.

هنوور شهریندن غوتینگن شهرینه عزیمت ایتدیلر from the city of Hanover to the city of Gottingen they arrived.

رین نهرینی مرور ایدوب passing the river Rhine.

In these two last examples شهر 'city,' and نهر 'river,' taking the place of نام 'name,' as more explanatory :

[ 216. ] In forming a sentence the dative stands first :

بو رایه کتابی گتور to this place bring the book.

بگآ ایتمک ویر to me bread give.

[ 217. ] So also if *ايچون* be used, the noun or pronoun which accompanies it, in whatever case it be, stands first in the sentence :

*اير ادملر ايچون ايتمك وئر* give the men bread; (*lit.* 'for the men bread give.')

*دئم سننگ ايچون بوشيلري گتوردم* for (of) you these things I brought.

*بئگايچون بو كتابلري ساتون ادم* for myself these books I bought.

[ 218. ] *ايچون*, *اوترو*, *ايله*, *اوزره*, *ايله*, *سز، گبي*, *ايسه*, and some others, must be pronounced immediately after the word they follow, as if forming part of it, and a pause ensue :

*مرقوم شهادت ايچون نوردن اوترو شاهدلك ايتمگه گلدي*  
came witness to make regarding the light for witness the aforesaid

A little attention to this will greatly facilitate the understanding of the Turkish construction, which otherwise might appear obscure.

Observe here that *ايتمگه شاهدلك* is one composite verb, in the 'dative infinitive,' which answers to our infinitive.

[ 219. ] In the natural course of Turkish composition the adjective precedes the substantive, and remains unchangeable, as has been already observed [ 21 ] : as, *گوزل اوغلان*, *گوزل قز*, 'a pretty girl,' 'a pretty boy.' But in using foreign words the order is inverted : as, *مرد لطيف*, 'a gentleman;' and then the adjective agrees with the substantive in gender and number.

*Ex.* *عظام سلاطين* powerful kings.  
*مذكورة احوال* things already mentioned.  
*امرات لطيفه* an elegant woman.

[ 220. ] Titles also follow the noun :

*پاشاه حضرتلري* His Excellency the Pacha.

Except when speaking of God, the Prophet, and saints.

*حضرت حق تعالي* God Almighty.  
*حضرت نبي عليه السلام* His Highness the Prophet, on whom be peace!  
*حضرت قطب* the Holy Saints.

[ 221.] When Turkish or Persian numbers are used, they precede the noun; if Arabic, they follow and agree with it in gender and number :

برير a place.  
 بش آدم five men.  
 هفت اقليم seven climates (the whole world).  
 اقسام اربعة the four divisions; (*lit.*, 'the divisions *four*') [Arabic].

[ 222.] When a noun is thus preceded by a number it remains in the singular :

يوز دوة a hundred camels (camel).  
 آت التمش sixty horses (horse).

But if an Arabic number is used, the noun is put in the plural :

اقاليم سبعة the seven climates.

[ 223.] The Turks avoid the use of the personal pronoun of the 3rd person singular by placing in its stead a word signifying 'the aforesaid': as, *مشارايله*, *مروقوم*, *مزرکور* etc. *Vide* 1st Reading lesson, verses 6 and 7 of St. John's Gospel.

[ 224.] The pronoun of the 3rd person plural is generally understood to be implied in the verb: as, *گلدیلر* 'they came;' unless it is wanted to particularize that they themselves came, then it may be used :

*کندیلر گلدیلر* or *انلر گلدیلر* they came or they themselves came.

[ 225.] In writing or speaking elegantly they avoid the pronoun of the 1st person by using *دوستگنر* 'your friend,' or *دعاجي* 'he who prays for you,' meaning 'myself.'

[ 226.] And the pronoun of the 2nd person is expressed by *زات جنابلري* or *زات عالیلري* 'the person of your Excellency,' *i.e.* 'you.'

[ 227.] The possessive affix is used in a peculiar manner in Turkish, and it forms one of the difficulties of the language, unless it be clearly understood and defined.

*Examples of the use of the Possessive Affix.*

اۋلریگنیزک اوگنه اوتردق We sat before (in front of) your houses. اوگ (substantive) 'the front,' اوگنی 'its front,' اوگنه 'to its front' (the ي being dropped as usual). [ 127.]

کندوگش حقگده نه دیرسن What sayest thou of thyself. کندو 'self,' کندوگش 'thyself,' کندوگش 'of thyself.' حق 'truth,' حقگش 'thy truth,' حقگده 'in thy truth.'

پاپوچلر پاپوچ 'a shoe,' پاپوچلریشک 'his shoes' latchet. 'shoes,' پاپوچلری 'his shoes,' پاپوچلریشک 'of his shoes.' تصمه 'the latchet,' تصمه سینی or تصمه سنی 'its latchet,' in the accusative.

اسرایله ظاهر اولمه سی ایچون To be made manifest to Israel, (*lit.*, 'for *his* being made manifest.')

برقرار اولدیغنی کوردم I saw it abiding. (*lit.*, 'its being upon.')

اۋزره کیمش اۋزینه taking the possessive affix 'his' or 'it' ( ي ) drops the ( س ) and being declined becomes اۋزینه in the dative case. [ 35, قدرته.]

اشته اللهگ قوزوسی Behold the Lamb of God; (*lit.*, 'of God *his* lamb.')

قوزوسی on taking the possessive affix of the 3rd person سی changes the ( ي ) into ( و ) for the sake of euphony and becomes قوزوسی.

انگ آدی Of him his name. Here we have two pronouns انگ 'of him' [ 27 ] (used as a noun, and put in the genitive case before آدی), and ي the possessive pronoun of the 3rd person [ 33 ], and *not* the post-position, sign of the accusative case [ 128 ]. The learner is requested to mark this double use of pronouns, and to refer to [ 210. ]

- [ 228.] The affix *کي* seems to have a demonstrative power : as,  
 اوستڏه کي فز the cap that is upon your (head).  
 يانمده کي اسڪمبه the chair that is near me.

- [ 229.] It has also a power of particularization and appropriation :

بنم کي ڪتاب my *own* book.  
 ڪندونڱ کي لڙه گلدِي he came to his *very own*.  
 و ڪندونڱ کي لڙه or *very own*.

- [ 230.] It is used also to specify any time particularly.

بوگون ڊگل صبح کي ڳون Not to day (but) *the* day of to-morrow.  
 ڳلڏڱ دنون کي ڪون مِي ڳلڏڱ Was it *the* day of yesterday that you came ?

- [ 231.] The verb always agrees with the 1st and 2nd person of the singular and plural of the pronouns :

بن ڳلدم I came. سن ڳلڏڱ thou camest.  
 بز ڳلڏڱ we came. سز ڳلڏڱز ye came.

(The personal pronouns are only used when precision is required.)

- [ 232.] But when the subject of the verb is in the 3rd person, the verb may be put in the singular, although it refer to a plural number : as,  
 ڳلدِيلر ڳلڏڱ 'our horses came' (singular), and not ڳلڏڱز.

- [ 233.] When addressing a person, you use the 2nd person plural although mentioning him in company with others : as,

ڳلڏڱز مِي ڳلڏڱ و باباڱ و اوڱلم ڳلڏڱز مِي Did *you* and your father and my son *go* ?

- [ 234.] When you mention yourself, then the verb must stand in the 1st person plural : as, ڳلڏڱ مِي ڳلڏڱ و اوڱلم ڳلڏڱ مِي 'I and you and he, and your father and my son, *we will go*.'

- [ 235.] The 3rd person present of the auxiliary verb ايم may be added to a verb or omitted. It is generally added when one wishes to express an action positively : as,

انجق اللهڏن طوغمشلردر 'but (indeed) of God they *were* born.'

[ 236. ] Otherwise in speaking it is generally left out :

کیفکڑایومی *is* your health good.  
بک آلر *it is* very good.

[ 237. ] The verb is always placed at the end of the phrase, except in poetry, when it is permitted to be placed in the verse : as,

استانبولدن گلدی دونانمه 'from Constantinople a fleet is come.'

[ 238. ] ایسه, the 3rd person of the conditional of the verb ایم, is often used expletively, and means 'now, but, as to, with regard to : ' as, فلپس ایسه بیت صیدادن ایدی 'Now, Philip was of Bethsaida.'

[ 239. ] ایسه is (like ایچون and others) a disjunctive post-position [218]. It is generally, however, a sign of the subjunctive mood, and signifies 'if : ' as, اوتورمش ایسمده 'if I had sat down.' We may as well observe, with regard to the ده, which here occurs after the verb, and is so often used in conversation, that it is purely expletive.

[ 240. ] It (that is, ده) is, however, sometimes added to infinitives or verbal nouns, to give the form of a participle active. [Vide Redhouse, sect. 591, p. 160.]

گیتهدده گلمهدده بیتدکڑمی have you not done going and coming.  
او قومقددهدر he is about (employed in) reading.

[ 241. ] We have already stated that the infinitive mood is declined, and that the dative of this infinitive answers very frequently to our common infinitive.

Besides this form, the post-position ایله and له is often joined to the infinitive, giving it the force of a gerund : as و یهودیلرگ فصیح بیرامی و ییہودیلرگ فصیح بیرامی 'and the Jews' passover *being near* ;' (lit., 'on its being near.') اولمغله changing the ق into غ, in consequence of its being followed by ایله, which is contracted into له.

[242.] When participles are declined, they stand in relation to verbs the same as nouns: *Ex.*

وشراب نقصان گلمکله 'and when they wanted wine;' (*lit.*, 'and the wine *becoming* short or wanting); کلمک (being the Turkish auxiliary verb used with the Arabic word نقصان) is the infinitive to which له contracted from ايله is added. [241.]

بنم دیدوگم بودر 'this is he of whom I spoke;' (*lit.*, 'my having spoken, this is.')

سوردوغمگ جواب ویر 'answer what I have asked;' (*lit.*, 'of my having asked, give answer.')

قورقانه باتی 'look at that man who is afraid,' (قورقان, participle declined).

بنانگ گیتمسني تعجب ایلورم 'I am astonished at the going (swift-ness) of (the man) mounted (on horseback).'

دیدوگمدن احتراز ايله 'be careful of what I have said;' (*lit.*, 'of (the) my having said, beware.')

[243.] We have said [139] that the conjunctions or disjunctives are often interlarded with or added to gerunds, and denote a pause in the sentence by dividing it. Let us give an example: بن سگا - سني انجیر: اعتقاد ایدر میسگ آغاچنک التنده گوردیم دیدوگم ایچون - 'I to thee [first the dative case, then the gerund] for my having said I saw thee under the fig tree, thou believest?')

[244.] We have already noted (pages 28 and 56) [139] that the gerunds represent a pause in the sentence, and serve to divide a phrase, only one direct or personal verb coming at the end. We will now give an instance of this, which will exemplify the style, and show where the difficulties of construction lie.

بناءً علي ذلك قره‌طاغلرگ مشکل يوللريني ترك و طونه دره‌سنه نزول  
 ايدن متساوي صولري بر طرف ايدوب باويه‌ره القطورينگ مملكتنه  
 آزگون ايچنده دخول ايتدوكمزه و تيرول جباللرينگ منخارجني دخي  
 اجتناب برله دشمنمژگ الروسندن چند قوتى مسافه‌ده بولندوغمزه  
 و بوجهت ايله دشمنگ عسكري انجق وقت ضايع ايتميه‌رك و  
 فراره يوز گوستررك كلي انهمزادن كندويي تخليص ايدجگنه و بوجه  
 اوزره ايجاد اولنان حركات عظيمه‌مز باعث و بادي اولمشدر

The literal translation of which would be as follows :

مشكل يوللريني	قره‌طاغلرگ	بناءً علي ذلك
the difficult roads	of the black mountains	Therefore
نزول ايدن <sup>1</sup>	و طونه دره‌سنه	ترك
descending	and the valley of the Danube	leaving
باويه‌ره القطورينگ-	بر طرف ايدوب	متساوي <sup>2</sup> صولري
to the country of the-	leaving on one side	the parallel waters
تيرول-	دخول ايتدوكمزه	آزگون ايچنده
of the-	and	our entering
		in a few days
		-Elector of Bavaria

<sup>1</sup> ايدن. Observe that this participle [71] serves as an auxiliary to the two Arabic nouns ترك and نزول.

<sup>2</sup> متساوي is simply 'equal, even:' hence it has been used for 'parallel,' a word not existing in Turkish; but it would require a conjuror to divine that it meant 'parallel,' if met in a Turkish phrase unaccompanied by a translation.

برله	اجتناب <sup>2</sup>	دخي	جبالالرينډ مخارجني <sup>1</sup>
at the same time	avoiding	also	-passes of the Tyrol mountains
و	چند قونق مسافه ده بولندوغمزه		دشمنزگ الروسندن <sup>3</sup>
and	the finding ourselves some days' march		on the heads of our enemies
بوجهت ايله	دشمنگ عسکري	انجق	وقت ضايع ايتمه رک
	the soldiers of the enemy	barely	time to lose not having
و فراره يوز گوسترک <sup>4</sup>	کلي انهمزادن	کندويي تخليص ايدجکنه	
and to run away	by hard running	to save himself (themselves)	
و	ايجاد اولنان	حرکات عظيمه مز <sup>5</sup>	
and in this way	which are invented	our wonderful movements	
باعث و باد اولمشدر <sup>6</sup>			
have been set forth.			

'Therefore the difficult roads of the black mountains leaving, and the parallel waters that enter into the valley of the Danube leaving on one side, in a few days the country of the Elector of Bavaria (on) our entering,

<sup>1</sup> مخارج 'a place of issue;' *ergo*, 'a pass.'

<sup>2</sup> Here the auxiliary participle ايدرک to the Arabic substantive اجتناب 'on one side,' is understood, and برله coming immediately after it (indeed forming almost one word with it—اجتناب برله), answers the purpose of the auxiliary. [133.]

<sup>3</sup> الروس is the Arabic plural of رأس 'a head.' This word is used with the possessive affix, and the sign of the ablative case دن; but it is far-fetched, which is considered elegance of style.

<sup>4</sup> *Lit.*, 'to flight a face to show,' 'by total flight.'

<sup>5</sup> *Lit.*, 'our wonderful movements having been invented by us.'

<sup>6</sup> باعث و باد اولمشدر. This phrase is of constant occurrence at the beginning and end of Persian and Turkish letters: باعث 'the cause;' باد abbreviation of باشد 'let it be.'

and the passes of the Tyrol mountains (our) avoiding, and at the same time on the heads of our euemies some days' march (by) finding ourselves, in this way the enemy's soldier barely time to lose having, and by hard running himself to save, in this manner (thus) our well-concerted extraordinary movements have been (are now) set forth.'

We now subjoin the French original, from which this Turkish version has been made, by a person evidently quite competent to the task, it being as correct a translation as the language will permit; and we would defy any scholar to *re-turn* it into as elegant French (or English) without having the original to guide him.\*

'Ce grand et vaste mouvement nous a porté en peu de jours en Bavarie, nous a fait éviter les Montagnes Noires, la ligne de rivières parallèles qui se jettent dans la vallée du Danube, l'inconvénient attaché à un système d'opérations qui auraient toujours en flanc les débouchés du Tyrol et enfin nous a placé à plusieurs marches derrière l'ennemi qui n' a pas de temps à perdre pour éviter sa perte entière.'

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\* We do not mention this to discourage the student, but in order that he may be aware of the perfect impossibility of representing civilized ideas in so barbarous a language, which is devoid of all terms, save those of primitive use for the common necessities of life.

## APPENDIX.

## COMPOUND TENSES OF A VERB.

[245.] The following are the compound tenses to which we have referred, as being formed with the present, past, and future participles, and the verb اولمق [76].

Let us take [I.] اوقور 'reading,' [II.] اوقوش 'having read,' and [III.] اوقويه جتنى 'about to read.'

اوقور اولورم 'I read,' or 'I become one who reads.' (This tense bears also a future signification).

اوقور اوليورم 'I am reading,' or 'I become one who reads.'

اوقور اولوردم 'I was reading,' or 'I became one who reads.'

اوقور اوليوردم 'I was reading,' or 'I was becoming one who reads.'

اوقور اولدم 'I read,' or 'I became one who reads.'

اوقور اولدم ايدي 'I had read,' or 'I had become one who reads.'

اوقور اولمشم 'I have read,' or 'I became one who reads.' (This tense, according to Redhouse, has a doubtful signification.) 'I suppose, or fancy, I became one who reads.'

اوقور اولمش ايدم 'I had read,' or 'become, etc. (with a dubitative sense also.)

اوقور اوله جغم 'I will read,' or 'become one who can read.'

اوقور اوله جغيدم 'I was about to read,' or 'become one who was in the act of reading.'

اوقور اولملاويم 'I must read,' or 'must become one who has the quality of reading.'

اوقور اولملو ايدم 'I must have read,' or 'become one who is in the act of reading.'

اوقور اوله ايم 'That I may read,' or 'become one who has the quality of reading.'

اوقور اوله ايدم 'That I might read,' or 'become one who is in the act of reading.'

اوقور اولورسم 'If I may read,' or 'become one who is in a state to read.'

اوقور اولسم 'If I should read,' or 'become one who is capable of reading.'

اوقور اولسه ايدم 'If I had read,' or 'become one who is competent to read.'

اول اوقور 'Do thou read, or 'become one who can read.'

اولمق اوقور 'To become one who can read.'

اولمغه اوقور 'To the becoming one who can read.' (Dative infinitive).

اوقور اولمق } 'Reading,' or 'becoming one who can read.'

اولمق اولدق اوقور } 'Having read,' or 'become one who can read.'

اولمق اولملو اوقور } 'About to read,' or 'become one who can read.'

اولمق اولدق اوقور 'To become one who is about to be able to read.'

اولمق اولدق اوقور 'Before having become one who can read.'

اولمق اولدق اوقور 'After having become one who can read.'

اولمق اولوب اوقور } 'Becoming a reader,' or 'one who can read.'

اولمق اولمق اوقور } 'Becoming a reader,' or 'one who can read.'

- اولنجبه 'Whilst becoming one who can read.'  
 اولمغين 'The having become one who can read.'  
 اوله لو 'Since becoming one who reads.'  
 اولمه 'The action of becoming one who can read.'  
 اولدق 'The action of having become one who can read.'  
 اولور اوله جق 'The action of being about to become one who can read.'

[246.]—II. اوقومش 'Having read.'

اولورم 'I become one who has already read,' or 'become a reader.' Also *Aorist*.

اوليورم 'I am becoming one who has already read,' or 'become a reader.'

اولوردم 'I became one who has already read,' or 'become a reader.'

اوليوردم 'I was becoming one who has already read,' or 'become a reader.'

اولدم 'I became one who has already read,' or 'become a reader.'

اولدي 'I had become one who has already read,' or 'become a reader.'

اولمشم 'I have become one who has read,' or 'become a reader.'

اولمشدم 'I had become one who has read,' or 'become a reader.'

اوله جغم 'I shall become one who has read,' or 'become a reader.'

اوله جغيدم 'I was about to become one who has read,' or 'become a reader.'

اولملوايم 'I must become one who has already read,' or 'become a reader.'

‘ I must have become one who has already read,’  
 or ‘ become a reader.’

‘ That I may become one who has already read,’ or  
 ‘ become a reader.’

‘ That I might become one who has already read,’  
 or ‘ become a reader,’ etc. etc.

[ 247. ]—III. اوقويه جق ‘ About to read.’

‘ I become one who is about to read.’ (This has a future signification also.)

اوقويه جق اوليورم ‘ I am becoming one who is about to read.’

اوقويه جق اولوردم ‘ I become one who is about to read.’

اوقويه جق اوليوردم ‘ I was becoming one who is about to read.’

اوقويه جق اولدم ‘ I became one who is about to read.’

اوقويه جق اولدم ايدي ‘ I had become one who is about to read.’

اوقويه جق اولمشم ‘ I have become one who is about to read.’

اوقويه جق اولمشم ايدم ‘ I had become one who is about to read.’

اوقويه جق اوله جعم ‘ I shall become one who is about to read.’

All these tenses can be used when required; but, of course, regard must be had to the dictates of euphony, which might, perhaps, forbid the use of the 3rd person of this last tense, as it would be اوقويه جق اوله جق but the rules of grammar would not prohibit its *form*.

#### INDECLINABLE GERUND.

[ 248. ] There are three kinds of gerunds, which are formed with the three participles—present, past, and future; and the gerund ايكن ‘ being’ of the defective verb ايم.

اوقور ايكن ‘ whilst reading.’

اوقومش ايكن ‘ whilst having read.’

اوقويه جق ايكن ‘ whilst about to read,’ or ‘ to become a reader.’

[ 249. ] Another kind of gerund, much in use, is formed with the infinitive, which drops the *ق* or *ک*, and takes *غ* or *گ*, with the addition of the preposition *له* or *ایله*: as, *اوقومتق* 'to read,' makes *اوقومغله* 'by reading,' 'by reason of reading,' or, as we should say, 'by dint of reading.' [ 132. ]

[ 250. ] The verbal noun, on taking the particle *جه*, forms an indeclinable gerund much in use: as, *اوقودق* 'the having read,' (verbal noun) makes *اوقودقجه* 'as long as, whilst having read.'

[ 251. ] There is another gerund which is also indeclinable: it has a negative form but a positive signification. It is formed from the 3rd person, present tense, of the indicative of a negative verb, and the particle post-position *دن اول* or *دن صگره*: as, *اوقومق* 'not to read,' *اوقومم* 'I do not read,' *اوقومزنگ* 'thou dost not read,' *اوقومز* 'he does not read.' *اوقومز دن اول* 'before reading;' (*lit.*, 'before not having read,') *اوقومز دن صگره* 'after reading;' (*lit.*, 'after not having read.')

[ 252. ] This gerund is often written and pronounced *اوقومدن*, in order to shorten it, or perhaps for the sake of euphony; and among the Tartars the *دن* is sometimes made *دین*, which it is well to recollect, as this form might puzzle the reader of old MSS.

#### DECLINABLE GERUNDS.

[ 253. ] The verbal noun takes the post-position *ده*, and forms another gerund, which is declinable: as, *اوقودق* 'the having read,' (verbal noun) makes *اوقودقده* 'on having read,' *اوقود یغمده* 'on my having read,' *اوقود یغنده* 'on thy having read,' etc. (the *ی* being introduced for the sake of euphony.)

[ 254. ] Also a declinable gerund is formed by the verbal noun taking

صُكْرَه or دِن اَوَّل after it: as, اَوْتُوْدُنْصُكْرَه 'after having read,' اَوْتُوْدِيْغُنْصُكْرَه 'after my having read,' اَوْتُوْدِيْغُنْصُكْرَه 'after thy having read,' etc. اَوْتُوْدُنْ اَوَّل 'before having read,' اَوْتُوْدِيْغُنْ اَوَّل 'before my having read,' اَوْتُوْدِيْغُنْ اَوَّل 'before thy having read,' etc., which we have denominated 'indeterminates.'

Let us now take the auxiliary verb اَوْلَمَق in all the preceding forms—indeclinable and declinable,—and attach to it the present, past, or future participle of اَوْتُوْمَق, and we shall form some idea of the possible varieties of the changes of which a Turkish verb is susceptible.

## INDECLINABLE.

AUXILIARY.	PRESENT PARTICIPLE.	PAST.	FUTURE.
[248] اَوْلُوْر اِيْکِن whilst being	(1)		
اَوْلَمِش اِيْکِن whilst having been	(2)		
اَوْلَهْ جَق اِيْکِن whilst about to be	(3)		
[249] اَوْلَمِغْلَه by or on being	(4)		
[250] اَوْلَدَقْبَه whilst having been	(5)		
[251] { اَوْلَمَزْدِن اَوَّل } before being	(6)		
{ اَوْلَمَزْدِن صُكْرَه } after being			

## DECLINABLE.

	اَقْوَبَهْ جَق اَوْتُوْمِش اَوْتُوْر		
[253] اَوْلَدَقْدَه on having been	(7)	(one who) reads.	(one who) has read.
[254] { اَوْلَدَقْدِن اَوَّل } before having been	(8)		(one who) is about to read.
{ اَوْلَدَقْدِن صُكْرَه } after having been			
And their declinable derivations:—			
اَوْلَدِيْغِمْدَه my having been			
اَوْلَدِيْغِمْدِن اَوَّل before my having been	(9)		
اَوْلَدِيْغِمْدِن صُكْرَه after my having been	(10)		

Now, if we translate backwards, we shall arrive at the meaning of each.

NUMBER		
With 1	<i>Present</i>	اوقور اولور ايكن whilst being a reader.
	<i>Past</i>	اوقومش اولور ايكن whilst being one who is or has been a reader.
	<i>Future</i>	اوقويه جق اولور ايكن whilst being one who is about to read.
,, 2	<i>Present</i>	اوقور المش ايكن whilst having been a reader.
	<i>Past</i>	اوقومش اولمش ايكن whilst having been one who has been a reader.
	<i>Future</i>	اوقويه جق اولمش ايكن whilst having been one who is about to read.
,, 4	<i>Present</i>	اوقور اولمغله by being a reader.
	<i>Past</i>	اوقومش اولمغله by being one who has been a reader.
	<i>Future</i>	اوقويه جق اولمغله by being one who is about to read.
,, 10	<i>Present</i>	اولديغمدنصكره اوقويه جق after my having been one about to read.

And so on in the same manner with the other participles, ringing the changes in an endless variety!

## SUMMARY.

We propose to lay before the student a Table of Gerunds, whereby he may be enabled to make out any form of gerund he may meet with in his reading, and which will be either in this table, or derived from some one or other of these combinations.

## GERUNDS OF A VERB IN گورمک — کُت 'TO SEE.'

گوروب	seeing <i>or</i> having seen.
گوردرک	whilst seeing (in an active sense).
* گورجک } گورنجه }	on seeing (whilst or when).
گوره	seeing.
گورمگين	having seen.
گوره لو	since seeing.
گوردکجه	having seen.

*The three Participles.*

گورر ايکن <i>or</i> گوررکن	while seeing,
گورمش ايکن	whilst having seen.
گوردرجک ايکن	whilst about seeing.

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\* The Turks take each gerund in succession as fast and as often as they can lug them in, right or wrong, no matter! This first form is scarcely ever used, whilst the second is in eternal use: with some people it is brought in at every dozen words, بقنجه, گورنجه, ايدنجه, گيدنجه, وارنجه, etc.

*The three Verbal Nouns.*

- گورمده on seeing.  
 گورمشده or گوردده on having seen.  
 گوره چکده on being about to see.

*Kinds of Ablative Infinitive.*

- گورمکله or گورمکيله with seeing.  
 گورمکده or گورمکدن in or by seeing.  
 گورمزدن اول } or گورمدن { before seeing. } Lit., before, or after not  
 گورمزدن صغره } after seeing. } having seen.

*From the Infinitive Gerund گورمکله 'on seeing,' is derived :*

- گورمگم له on my seeing.  
 گورمگت له on thy seeing.  
 گورمگي له on his seeing. (?)  
 گورمگمز له on our seeing.  
 گورمگنر له on your seeing.  
 گورمکلر ايله on their seeing.

*From the Ablative Infinitive گورمکده 'on seeing,' is derived :*

- گورمگم ده on my seeing.  
 گورمگت ده on thy seeing.  
 گورمگي ده on his seeing. (?)  
 گورمگمز ده on our seeing.  
 گورمگنر ده on your seeing.  
 گورمکلر ده on their seeing.

*From the Participial Gerund گورمشد ده 'on having seen,' is derived :*

- گورمشم ده on my having seen.  
 گورمشت ده on thy having seen.

گورمش ده	on his having seen.
گورمشك ده	on our having seen.
گورمش سگزد	on your having seen.
گورمش لرد	on their having seen.

*From the Participial Gerund گوردكده 'on having seen,' is derived :*

گوردگم ده	on my having seen.
گوردوگت ده	on thy having seen.
گوردوگي ده	on his having seen. (?)
گوردوگمزد	on our having seen.
گوردوگتزد	on your having seen.
گوردكلرد	on their having seen.

*From the Future Gerund گوره جكد* 'on being about to see,' *is derived :*

گوره جگم ده	on my being about to see.
گوره جگت ده	on thy being about to see.
گوره جگيد	on his being about to see. (?)
گوره جگمزد	on our being about to see.
گوره جگتزد	on your being about to see.
گوره جكلرد	on their being about to see.

*From the Gerund سگزه or گوردكن اول 'before or after having seen,' is derived :*

سگزه or گوردگم دن اول	before or after my having seen.
سگزه or گوردوگت دن اول	before or after thy having seen.
سگزه or گوردوگي دن اول	before or after his having seen.
سگزه or گوردوگمزدن اول	before or after our having seen.
سگزه or گوردوگتزدن اول	before or after your having seen.
سگزه or گوردكلردن اول	before or after their having seen.

## GERUNDS OF A VERB IN قـآلمـقـ 'TO TAKE.'

آلوب	taking.
آله رق	whilst taking (in an active sense).
آلجق*	} on taking.
آلجبه	
آله	taking.
آلمغن	having taken.
آله لو	since taking or having taken.
آله فجه	having taken.

*The three Participles.*

آلورايكن or آلوركن	whilst taking.
آلمش ايكن	whilst having taken.
آله جق ايكن	whilst about to take.

*The three Verbal Nouns.*

آلمده	on taking.
آلدتده or آلمشده	on having taken.
آله جقده	on being about to take.

*Kinds of Ablative Infinitive.*

آلغله	whilst taking.
آلمقده or آلمقدين	in or by taking.
آلمزدين اؤل	} before taking. } <i>Lit.</i> , before, or after, not
آلمزدين صگره	
آلمدن or	} after taking. } having taken.

\* *Vide* note \*, page 84.

*From the Infinitive Gerund* آلمغله 'on taking,' is derived :

آلمغمله	on my taking.
آلمغثله	on thy taking.
آلمغيله	on his taking. (?)
آلمغزله	on our taking.
آلمغزله	on your taking.
آلمقرايله or آلمقرله	on their taking.

*From the Ablative Infinitive* آلمقدسه 'on taking,' is derived :

آلمغده	on my taking.
آلمغثده	on thy taking.
آلمغيده	on his taking. (?)
آلمغزده	on our taking.
آلمغزده	on your taking.
آلمقرده	on their taking.

*From the Participial Gerund* آلمشده 'on having taken,' is derived :

آلمشمده	on my having taken.
آلمشثده	on thy having taken.
آلمشده	on his having taken.
آلمشده	on our having taken.
آلمشزده	on your having taken.
آلمشده	on their having taken.

*From the Participial Gerund* آلدده 'on having taken,' is derived :

آلدغده	on my having taken.
آلدغده	on thy having taken.
آلدغده	on his having taken. (?)

آلديغمزده	on our having taken.
آلديغكزده	on your having taken.
آلدقلرده	on their having taken.

*From the Future Gerund* آلە جق ده 'on being about to take,' is derived :

آلە جغم ده	on my being about to take or receive.*
آلە جگگده	on thy being about to take or receive.
آلە جغيدە	on his being about to take or receive.
آلە جغيمزده	on our being about to take or receive.
آلە جغيگزده	on your being about to take or receive.
آلە جققلرده	on their being about to take or receive.

*From the Gerund* سگړه or آلدقن اول 'before or after having taken,' is derived :

آلديغمدن اول or سگړه	before or after my having taken.
آلديغكدن اول or سگړه	before or after thy having taken.
آلديغي دن اول or سگړه	before or after his having taken.
آلديغميزدن اول or سگړه	before or after our having taken.
آلديغيگزدن اول or سگړه	before or after your having taken.
آلدقلدن اول or سگړه	before or after their having taken.

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\* The future of آلمتى is used in the sense of 'having to receive' (a sum of money): as, بنم آلە جغم وار بوقدر 'I have to receive so much;'  
سنگ آلە جگگ وار 'thou hast to receive,' etc.; therefore the gerund of this form will imply the same thing.

## COMPOSITION.

We will suppose that the learner has gone carefully through the present work, has endeavoured to retain all the rules laid down in it, and can decline and conjugate every noun and verb that he may meet; that he has, further, learned the first chapter of St. John by heart, and that, while covering with a piece of paper the interlinear translation under the text of the 'Tales,' he can read the whole or any part of them with ease. Still there is a great deal more for him to do before he can arrive at facility of composition. We will in this chapter give him some hints how best to attain his object.

When we learn a dead language, we are generally satisfied at being able merely to understand what has been written in it by classic authors: hence it is that many students learn Latin and Greek so very imperfectly that they very soon forget what little they acquired in their school-boy days. The plan we propose to our pupils is, to ingraft the language they have selected on their mind, so that it may become as familiar to them as their mother-tongue. This is by no means difficult, and if the following plan be pursued, we have no doubt that ninety-nine out of every hundred will, sooner or later, attain the object of their wishes.

In the first place, they should lay a good foundation by acquiring a great many words, and they cannot do better than gain a perfect knowledge of the two thousand different words which are supposed to be contained in St. John's Gospel. Such a number would alone suffice to enable them to speak. While reading carefully the Gospel—which they

should be able to do in the course of twenty-six days—they ought also to master the verbs and the simple declensions of nouns, etc., getting up the etymology of the Grammar at the same time; so that when they have read St. John's Gospel once through, they may find no difficulty in recognising the case and tense of every noun and verb. They should then go through the 'Tales,' and, while doing so, they might every day read again one chapter of St. John, and analyze it with the assistance of the Syntax, which we have made as comprehensive as we considered necessary, without being too prolix.

By the time they have finished reading the 'Tales,' it is presumed that they will have succeeded in familiarizing their minds to the peculiar construction of the language. They should now go through them again—copying out the text—and endeavour to translate it into literal English—more literal than the present translation—on separate pages, so as to be able, when they have done, to *re-translate* them into Turkish. In this interval—which will be the third month of their study—they must contrive to learn at least thirty dialogues such as the author has already published, and which they are supposed to have acquired in their primary introduction to the Turkish language.

If the learner have followed strictly the injunctions here laid down, he will find himself, at the end of his third month's study of this work, pretty well advanced in the language. During all this time, in his leisure hours, he should have endeavoured, first, to form Turkish phrases *in English words*: then, by degrees, he will be able to put them into Turkish; and he should never go to sleep without learning some line or two by heart, should repeat the same on awaking, and during the day spout it to himself, till it is perfectly familiar both to his mind and to his tongue.

Still he will find some difficulty:—when he endeavours to speak, the words will not come fast enough, and he would also require some one to speak to. Of course, if he were in Turkey, with the information

already acquired in the fourth month, he would soon obtain a facility of expressing himself; but we will suppose him to be still in England, and anxious to make further progress. Let him not despair, but recollect that he has, in three months, done more on this plan than the generality of students do in seven years with Latin or Greek, which are languages far less difficult than the Turkish, and on which so many elementary works and books to assist the learner have been written.

We repeat that it is indispensably necessary to our plan, that pupils should learn as much by heart as possible. Either *with* the use of their reasoning faculties *if they can*; or *without*—after the fashion of a parrot—*if they cannot*; still *learn by heart they must*. We believe that there is no one who, *having the wish*, can fail to learn by heart, either by the first or the second means; if by the first, of course, it is best, but by the latter *also* a great deal may be done. Let us see how. Most pupils find that they have got up the first line or two of St. John's Gospel much better than the first part of the chapter, and this latter better than the last part; that they can read the first chapter better than the second, and the second than the third—why is this? simply because they have gone through the latter less frequently. Let them have the patience to go over the last part as often as the first, and there is no reason why they should not learn it as well as the first line of the first chapter; it is for this facility that we contend. Let them not despair at the necessity of frequent repetition, but rather recollect that they are called upon to *concentrate* the practice of many years into that of four months. During the early years of their childhood they heard the words of their mother-tongue very often over and over again before they learned them; let them repeat these strange words mechanically and "*spiritually*" as often, and they also will become as familiar.

We will now suppose that they have reached the end of the fourth month of their study of this Grammar, that they have a store of full three thousand

words at their fingers' ends, or rather, at the tip of their tongue, with a competent recollection of the rules here laid down. While they will now certainly find themselves in a state to speak, with a little hesitation and occasional mistakes, they will still not be able to compose. For this we give them two more months, during which time they should read some selections of Turkish literature, such as the author proposes to publish with notes and grammatical references, bearing the number of the rule or tense in this grammar, which throw most light on the word, or subject marked. Such selections should be carefully translated, and retranslated, both ways.

We have now conducted the pupil through five months of his career, and brought him to the sixth, wherein we hope he will acquire sufficient knowledge to enable him to compose, and at which stage he will certainly possess more real acquaintance and familiarity with the language, both practically and grammatically, than is generally obtained on the old system in as many years.

We recommend this system to the serious attention of all teachers and students; convinced as we are that the acquirement of any language is a mechanical operation, which requires not so much an effort of memory as a simple desire to learn, and *much perseverance*. Of course, some with a good use of their mental faculties will learn faster than others; but *all* will reach the goal of their ambition, if they will only take care not to despair in the first few months of their studies.

Those who expect to learn a language by merely reading an hour or two a day, and then turn their attention to something else—either business or pleasure—should not undertake it, as they are sure to fail. But all who will set their minds upon it, will think of nothing else, and continually *repeat* to themselves what they are learning, must inevitably succeed; and when we think that, instead of wasting our time in the trifling insipidities of the daily course of an artificial state of life, we can in so

short a time, and at such little cost, acquire a new language every year, and that too so perfectly, that it will be as impossible to forget as our mother-tongue, it is astonishing, that, in the days of universal communication between men of all nations, there should not be among us a greater desire to acquire languages, that thus we may be enabled to learn what others may have to impart of their experience, *not* by means of a translation, but in an idiom which has become as agreeable and familiar as the one to which we were brought up. If society were only persuaded of the truth of what we now advance, and of the possibility, nay certainty, of success—languages would be more generally studied than they are: but the experience of common life has led them to doubt the possibility of such a result—they imagine that languages must be difficult, because thousands fail in acquiring Latin or Greek, and even French and Italian—while the fault is really in the *system* and not in the matter to be learned. A lad is kept for years to the study of *grammar* without having the matter or *words* wherewith to put the dry rules he learns into practice; and, of course, they do not make any impression on his mind: he is then dragged through ‘Virgil,’ and called upon to make out the sense of a phrase with no assistance but his dictionary; he thus loses another two or three years, during which time he has only read one book, while the same time would have sufficed him to have gone through two or three hundred books of a *similar* size had he had translations to carry him through as fast as he could read them. We ask—Would he not—on *our* system—have had one hundred times more experience in the phraseology of the language and in its construction, and learned more words by reading two or three hundred volumes, than by wading darkly through the *one*, the unexplained difficulties of which have almost sickened him with a language he might otherwise have been led to love and admire? Grammar is, indeed, useful, *nay indispensable, to the perfect acquirement of a language*—but the rules of grammar can

be of little or *no use* to one who has not a *capital* of words and phrases wherewith to exercise them.

When once the student is *master* of, say three thousand words, and has made the *construction* of a language and its *modes of expression* a part of his mental constitution (if we may be allowed to go so far for the force of our argument), it is easy to bring those rules into play which he may have been getting up daily; and he will find the use of the dictionary, which before was a mere impediment and trouble, by no means irksome to him.

Let us now see if we can lay down some rules or outlines of exercises, whereby the student may lead his own mind into the current of ideas requisite 'to flow through the meadow of his conceptions,' in order to express himself, not in his mother-tongue, but in his newly-acquired language.

He must first divest himself of all original and preconceived notions of construction, and assume the one he has been studying and engrafting on his mind. *He must try to think in the language of his adoption.* This he will not be able to do at the outset. He must not therefore attempt to translate the phrase mentally with English words; but must rather endeavour to employ the *tournure* of the language in which he is about to compose. Let us, for instance, suppose that he wishes to say—'Come to-morrow morning, when I have breakfasted.' Recollecting the necessity of putting the verb at the end, and the dative case first; bearing in mind that he should present to the attention of his hearer what is most important first, and adopting the system of reversing the English phrase, he would form the following representation of this idea, which he could easily—with his knowledge of words, declensions, and conjugations—put into Turkish,—'Thou to me to-morrow after my having eaten, early in the morning, near me come.'

سن بگا یارین یمک یدیگمدنصغره ارکن یانمده گل

*san bá-ná yá-rin yé-mek yé-di-gim-dan-so-ü-ra er-ken ya-nim-da gel.*

Would it not be more satisfactory—nay, would it not sound more poetic to have thus expressed himself, than to have said—

گل بڠا يارين ارکن وقت که بن يمک یدم

*gel bâ-nâ yâ-rin er-ken wakl-kî ben ye-mek ye-dim!*

Of course: because more in consonance with a style he has by this time learnt, not only to like, but to look upon as the most natural for the expression of his ideas in the Turkish language. Let us proceed with this dialogue:—‘I shall be most happy to do so, if not otherwise engaged.’ ‘Upon my head, if of me other my business there should not be, without fail I will come.’ This *construction* may appear strange to a novice, but we are addressing only those who have attained such a degree of proficiency as has accustomed them to see nothing extraordinary in the above, and who will be able immediately to turn it into such Turkish as will be found to run quite smooth. Let us see how it sounds—

باشم اوستنه اگر بنم بشقه ایشم اولمز ایسه مطلق گلرم

*ba-shim us-tü-nâk é-ger be-nim bash-ka ishim ol-maz-issa mut-lak gé-lc-rim.*

Let the student take the Tales of the Khoja, put them into good fluent English, and then, shutting up the book, let him first write an English representation of the ideas in Turkish phraseology, and then let him put the same into Turkish, and compare it with the original. He will soon fall into our plan; and, if he have been diligent and attentive, we doubt not that, with a little practice, he will be able to compose correctly in the Turkish language at once, and will have acquired the great desideratum, that of having learned to think in this language.

## P R O N U N C I A T I O N .

The author has endeavoured in the present work, as far as it was possible, to represent in italic characters the words of difficult pronunciation. He does not, however, flatter himself that he has perfectly succeeded. The Roman character is already the representative of so many different sounds in each of the European languages, that one can scarcely hope ever to bring the minds of all persons to appreciate any peculiar adaptation of the sounds of letters which may be selected to form a system for writing the Eastern languages. This is a *vexata questio* with Orientalists, and one which will never be brought to any final decision. Some adopt the plan of representing each Turkish letter by a corresponding one from the European alphabet, and thus render it impossible to pronounce it correctly; because, for instance, the letter *ı* has four or more sounds, '*a, d, i, o,* and *ü,*' and sometimes, moreover, it is mute. Others endeavour to represent each word as it is sounded; but the powers of the organ of hearing are certainly 'comparative' in each individual, and the conception each person has of the value of the Roman letter is certainly different, not only in different nations of Europe, but even in those professing to speak one and the same language, whose pronunciation, notwithstanding, more or less differs, as in the Scotch, Irish, etc. Indeed, among the inhabitants of the same city, a person with a good ear will discover an invariable variety of 'sentiment,' or 'appreciation of a letter,' in each individual he meets. The consequence of all this is, that each will spell differently when not tied down by some stringent rule which forbids his transgressing the laws of custom.

Thus, then, when many persons form each a different idea of the value of a letter it is impossible to get them all to agree in pronouncing the word presented to them in the same way. All that can be done

is to lay down a system as nearly correct as the ear of the composer can imagine, and require the learner to conform thereto. The author cannot hope to satisfy everybody. One will say, why did you not place *au* to represent the *alif* in *انی* *ani*,—another will maintain that it is better to write it with an *o*, *انی* *oni*: both are wrong and both are right. They are wrong, because, in the first case, it is inconvenient to have double vowels; in the second, because the sound is nearer *o* than *au*. They are both right, because, in the first case, the *a* and *u* would represent the *ʾ* and the (*ʾ*); in the second case, because the letter *o* cannot represent an *ʾ* *alif*. Thus we may perceive it is a hopeless case to suit the Roman characters (with their present powers) to the conception of every one.

As a proof of the impossibility of getting any two persons to write alike the Turkish sounds of words with Roman characters, the author requested two of his pupils to note down from his dictation the following dialogues, which he had himself previously written, not upon the system he has followed in this work, but from his conception of the value of European letters as best adapted to the expression of Turkish words. The following is the result:—

## ORTHOGRAPHY

OF THE AUTHOR.	OF FIRST PUPIL.	OF SECOND PUPIL.	THE TURKISH TEXT.
<i>bir iki tabak kiahaz divit ilah kâlam guettur.</i>	<i>bir iki tabik ka-ghaz dayvit illah khalum goetur.</i>	<i>bir iki tabak karaz divit illa kalum getteur.</i>	برایکی طبق کاغذ دیویت ایله قلم گتور
<i>bir maktûb yazaim.</i>	<i>bir myktub yazain.</i>	<i>bir maktu yazyim.</i>	بر مکتوب یازایم
<i>büyür effendim.</i>	<i>bu yür effendim.</i>	<i>bour effendim.</i>	بیور افندیم
<i>ne bu ? murakkab yok.</i>	<i>naybu murakkab yokedir.</i>	<i>ney bou mourakab yokdir.</i>	نه بو مرکب یوق
<i>banana nek ?</i>	<i>banané.</i>	<i>banané.</i>	بنگانه
<i>nichun bakmadin.</i>	<i>nichun baukmadin.</i>	<i>nichun bakmadin.</i>	نیچون بقمده
<i>ben katib deyilim.</i>	<i>ben kateb dayyellim.</i>	<i>ben kartib dayelim</i>	بن کاتب دگیل ایم

## ORTHOGRAPHY

OF THE AUTHOR.	OF FIRST PUPIL.	OF SECOND PUPIL.	THE TURKISH TEXT.
<i>ishim deyil der.</i>	<i>ishhim day yilder.</i>	<i>ishim deyilder.</i>	ایشیم دگلدر
<i>bosh lakirdi etmah.</i>	<i>boshe lakerdi etma.</i>	<i>bosh lakade etma- die.</i>	بوش لاکردی ایتمه
<i>khalt etmah.</i>	<i>kault etma.</i>	<i>khalt etma.</i>	خلط ایتمه
<i>suss, bok-yéméh.</i>	<i>süce boki yemma.</i>	<i>sus bokeyhma.</i>	سوس بوقیمه
<i>chiapük charshi- -yah guit.</i>	<i>choppuk chershuya göeth</i>	<i>shapuk chercheyir gyte.</i>	چاپوک چرشیه گیت
<i>murekkeb äll guel.</i>	<i>murakeb olgel.</i>	<i>mourakib ol guel.</i>	مرکب ال گل
<i>bazar irak dir.</i>	<i>bazar erakdur.</i>	<i>bazar irakdir.</i>	بازار ایراقدیر
<i>haideh chok seui- -lama.</i>	<i>haiday chock su elerma.</i>	<i>hiday chock suil- lema.</i>	هایده چوق سوایلدهمه
<i>kirmizi müm nigéh oldi.</i>	<i>khermazee moom nidji oldi.</i>	<i>kurmasemum nija- oegi.</i>	قرمزی موم نیجه اولدی
<i>büradah idi.</i>	<i>burada idi.</i>	<i>bourada idi.</i>	بوراده ایدی
<i>shimdi guéurđum.</i>	<i>skimdi gurđüm.</i>	<i>shimdi gourđum.</i>	شمدی گوردوم
<i>ishte bıldum.</i>	<i>ishti bül dum.</i>	<i>ishter buldum.</i>	اشته بولدوم
<i>müm yak.</i>	<i>moom yock</i>	<i>mum yok.</i>	موم یاق
<i>yaktim.</i>	<i>yockt'm.</i>	<i>yoktim.</i>	یاقتیم
<i>bügün aidah katch- -dir.</i>	<i>bu gyun aida kotchder.</i>	<i>boogun seyeda katchda.</i>	بوگون آیده قاچدر
<i>bana sorarsiniz ?</i>	<i>band surarsiniz.</i>	<i>banasurarsiniz.</i>	بنا سورارسینز
<i>neh belirim.</i>	<i>né bilerim.</i>	<i>nebilerim.</i>	نه بلرم
<i>nichün san ishek- -misin ?</i>	<i>nichun san yshek- -misin.</i>	<i>nitchun san eyshk- -mesin.</i>	نیچون سن اشکمیسین
<i>bir shei bilmaszin ?</i>	<i>bir shay bilmasin.</i>	<i>bir she bilmasin.</i>	برشی بلمزین
<i>bilmañ.</i>	<i>belmam.</i>	<i>bilmam.</i>	بلمم
<i>guıt bü maktüb postaya gueu-tur.</i>	<i>geet bu mektub postaya göetur.</i>	<i>guıt bumetub post- aya geuteur.</i>	گیت بومکتوب پوسته یه گوتر
<i>chapük guel.</i>	<i>chappuk guel.</i>	<i>shapeuk geld.</i>	چاپوک گل

In pronouncing the Turkish, care should be taken to give each letter its full value (a knowledge of the word, and some habit, will enable the speaker to supply the vowel-points); but each letter must be well pronounced, and each syllable in succession, without bearing upon one more than another. The English learner, in particular, should bear constantly in mind that there is *no accent in Turkish*. Of course the double letters, and particularly the *تد*,\* will cause the weight of the preceding and following syllable to fall on them, and a kind of accent will be the result; but the learner must endeavour to divest himself of his English accentuation *as much as possible*: we say, as much as possible, because Englishmen—indeed, Britons in general—carry the peculiar clipping accents of their language with them wherever they go, and in what language soever they attempt to speak.

Although the orthography of the Turkish is not yet settled, the vowel-points are by no means left without the bounds of certain established rules consequent on the origin of the word,—but these rules have not been laid down; and to follow them up to their source, in the languages from which the words are borrowed, would involve the necessity of studying Arabic and Persian etymology. It would require a separate treatise, and much time, to enter into this subject, so as to lay down any rules that could be of material advantage to the learner. We consider that the best thing he can do is to learn by heart a great many pieces of poetry or prose, dialogues, etc., whereby he will accustom his ear to the word, and he will then be laying up a stock of observations far more useful to him than any rules, which can never be definite—because they cannot stand without exceptions. The only letters and vowel-points that appear to us to have been left occasionally to the choice of the speaker are *د*, and *ي*, *damma* (◌◌) and *kesra* (◌◌):—for these

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\* *آتدیرمک* *ât-dir-mak*, 'to cause to be thrown;' *اتدیرمک* *et-tir-mek*, 'to cause to be done,' etc.

we have given the only rule we could lay down (page 16), and the ear of the speaker must do the rest to obey the calls of euphony.

Thus, we see, گترسون 'let him take,' is pronounced *gu-tür-sun*. Now, it may be written either with the و, or the (°) may take its place; but it is evident that the ي would be *mal-d-propos*, except at the end, when it may be used to soften the word after so many و's: as, گوتورسین for گوتورسینگز 'take ye.'

Then, again, اگر اینانمزسنگر may be written with a ي, or *kesra* (-); but it is evident that و here would be out of place, because a soft word cannot require to be made hard: on the contrary, it is still more softened by ایسه, and made into اگر اینانمز ایستگ, the two س's being blended into one on the introduction of ایسه into the word. *Vide* note to Tale 44.

We further recommend the pupil to pay attention to the pronunciation of words as noted in the Vocabulary: he will find that و sometimes stands for *w* and sometimes for *v*. For this his observation will soon point out two rules: when و is followed by a vowel it is sounded like a *v*, otherwise it remains *w*; if it is a Turkish word it is generally a *v*, if an Arabic a *w*. But the exceptions to these rules are of frequent occurrence by reason of the exigencies of euphony, and the student had better learn each word as he sees it written in the Vocabulary. Again in regard to the vowel-points: some are *e* or *i*, just as the speaker pleases; but the rule (if there be a rule) would be that Arabic words would use the *e*, and Turkish words the *i*: as, صاحب *sahēb*, Arabic. چرکین *chirkin* Turkish. But for this there is no better direction than the ear and (as we have already said) the study of the words as they are laid down in the Vocabulary, taking it for granted that the author has given the best sound to each word which his personal experience of twenty years amongst the Turks has enabled him to form.



صاحبی اولمش<sup>۱</sup>      قدوری اوقرتمانشد-  
this was the advantage (arising) from his reading the-      a religious man

حکمتی<sup>[210]</sup> بو ایمش  
-Koran (after the system of) Kadūrī

رحمة واسعة<sup>۲</sup>      رحمة الله عليه  
abundant mercy      May God have mercy on him

or *h*: as, <sup>هَاتِي تَا تَيْهَمُ الْبَيْتَةَ رَسُولٌ مِنَ اللَّهِ</sup> 'Until the clear evidence had come unto them, an apostle from God.' Some would pronounce the third word here *ba-yi-náh*, others *ba-yi-na-tü*, without stopping, and run it into the next word, *ba-yi-na-tü-ra-sü-lun*, etc. *Vide* Koran, chap. xcvi. Again, lower down in the same chapter, we have <sup>مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءُ</sup> 'exhibiting unto him the pure religion, and being orthodox,' which the followers of one of the learned men would enunciate *hü-na-fá'd*, and others *hü-na-fa-'an*, and so on throughout the Koran in many other little peculiarities, of which the above will serve as a sample. Mr. Bleeck, of the British Museum, formerly one of the author's pupils, translated a tale entitled 'The Cadi and the Robber,' which appeared last year in 'Ainsworth's New Monthly Magazine,' in which the other six names of the leading men are given as follows:—<sup>نافع، ابن قشير، ابو عمر بن العلاء، ابو عمر الشافعي، حمزة، الكسائي</sup>.

<sup>۱</sup> <sup>كِرَامَتِ صَاحِبِ</sup> 'a man possessed of miraculous faculties.' It is imagined that by dint of reading the Koran one may acquire super-human powers: such, for instance, as that of raising the dead. The second chapter of the Koran is considered so divine, that if it could only be read without the *smallest* error or mistake, it would not fail to effect this miracle.

<sup>۲</sup> We see, on the whole, that Nasr-il-deen Khoja is a much more respectable person, in spite of his little oddities and eccentricities, than his European counterpart, the wretched '*Eulen Spiegel*.'

رجا ایتدکده [253] قدوری درسی اوقورز<sup>1</sup> دیرلرسه  
 if they should say 'we will read lessons Kadūri' on their requesting  
 اوقودر ایش<sup>2</sup> آخر کتاب<sup>3</sup> استرلر-  
 if they should- the end of the Koran he would make them read  
 -ایسه اوقوتماز ایش بعضیلر دیرلر که  
 that say some people he would not make them read it -ask (to read)  
 قدوری<sup>4</sup> اوقودرکن [248] کشف و کرامت-  
 he became a knower of futurity, and- by reading in the Kadūri way

<sup>1</sup> اوقورز. The indicative mood, present tense, 1st person plural of اوقومتی, used for the future, as is very common.

<sup>2</sup> اوقومتی casual of اوقودر ایش. Here we have the present participle (which, by the bye, if alone, would have been اوقودر, but the second ر is omitted, vide note 2, page ۵); and the second perfect of the verb ایش, forming a compound tense. Vide [245].

<sup>3</sup> The short chapters which are at the end of the Koran are usually first taught to children, as they serve to be introduced in the part of their prayers where they are required to recite a small portion of the book. It seems, therefore, that Nasr-il-deen Khoja was too proud to undertake the office of teaching that which the common mullas could impart to their pupils.

<sup>4</sup> Kadūri is one of the seven various recognized ways of reading and interpreting the Koran. By altering the punctuation, differences of the *hiatus* have arisen in the reading of this book, which have been proposed by seven learned men, who have each had their followers, and the system of each has taken the name of its founder. Each of these different ways of enunciating the Koran is acknowledged to be orthodox by the other six followers of the learned mullas, but they all of course prefer their own. By *hiatus* is meant a certain pause caused by the *tanween* or the ّ, which latter may either be pronounced *t*

[۷۱] خواجہ برگون برکمسہ نش باغجہ سندہ<sup>[216]</sup> زردالو آغاچنہ  
 on an apricot-tree in the garden of some one one day The Khoja  
 چیقار زردالو یرایکن<sup>[248]</sup> صاحبی گلور خواجہ  
 Khoja ' comes its proprietor whilst eating the apricots mounts  
 نیلرسین<sup>۱</sup> بوندہ دیدکدہ خواجہ ایدر بہی جانم  
 O my soul! ' says the Khoja having said ' there what are you doing  
 گورمزسین<sup>[119]</sup> بلبلم زردالو آغاچنہ اوترم باغچوان  
 the gardener ' I sing in the apricot-tree I am a bulbul do you not see  
 ایدر اوت<sup>۲</sup> بقایم خواجہ ترنم ایتمگہ<sup>[74]</sup>  
 to trill (like a bird) the Khoja ' let me see (hear you) sing ' says  
 باشلر حریف گولوب بویلہ ترنمبی<sup>۳</sup> اولور خواجہ  
 the Khoja ' of song is this? what kind ' laughing the man begins  
 ایدر عجمی بلبل<sup>۴</sup> بوقدر اوتر دیمش \*  
 he said ' trills thus much the foreign bulbul ' replies  
 [۷۲] روایت اولنور مرحوم خواجہ ہر علمدہ ماهر  
 excelling in every knowledge Khoja the late related It is  
 و ہر فندہ کامل ایمش لکن طلبہ<sup>۵</sup> کندیدن درس  
 a lesson from him to the students but was perfect and in every science

<sup>1</sup> Vide note 7, page 27.

<sup>2</sup> اوت the imperative of اوتمک *ut-mek* ' to sing ' (applied to birds).

<sup>3</sup> ترنمبی. The Arabic substantive ترنم 'song,' has the interrogative particle می added to it; *lit.*, 'such trilling can (it) be?'

<sup>4</sup> عجمی بلبل *Ajami bulbul*. Here now we have عجمی used in its primary signification, 'strange,' 'foreign.'

<sup>5</sup> طالب is the singular, طلب the plural, and طلبہ the Turkish dative plural, 'seekers-after-knowledge,' hence, students.

آل دیمش قاضي ايدر هاي يوق بنم دگل دیمش \*  
he said 'it is not mine no Ho!' says the Cadi he said 'take

[۷۰.] برگون خواجه بي بر عجمي بربر<sup>۱</sup> تراش-  
as (he was)- an incompetent barber the Khoja One day

-ايدركن<sup>[248]</sup> هر اوستره چالندقه<sup>[253]</sup> باشي  
his head that he struck at every (stroke of the) razor -shaving (him)

كسوب هر كسديگي يره<sup>۲</sup> پنبه يا پشدير<sup>۳</sup>  
(kept) attaching cotton place that he cut (at) every cutting

ايمش خواجه بربره بي آدم باشمگ-  
(on) to the half- you fellow Oh!' to the barber the Khoja he was

-ياروسنه<sup>[210]</sup> پنبه اكڏڻ بنده [دها] ياروسنه<sup>۴</sup>  
the (other) half I also you have sown cotton -of my head

كتان اكيم ديمش \*  
he said 'let me sow flax

<sup>1</sup> The Turks give the terms 'Ajāmi,' *Persian*, to any one who may be strange, hence, apparently to them, ignorant and awkward. This arises from giving way to first impressions. Strangers may seem curious to us, when, on better acquaintance, we find them rational beings like ourselves. This is particularly the case in this instance. The Persians are superior to the Turks in many respects; but as they are not much seen in Turkey, their demeanour and accoutrements look 'strange,' hence the word 'Ajāmi,' to which afterwards was added the signification of 'curious,' 'awkward,' 'ignorant,' 'stupid,'

<sup>2</sup> كسديگي past verbal noun of كسك with the possessive affix ي, 'at every place of its having been cut.'

<sup>3</sup> يا پشدير ايش Here, again, we see the force of this compound tense [245].

<sup>4</sup> 'to its half' [35], the و and ي being interchangeable. It may also be written ياريسنه,

اول گون سیرانہ حقمش ایدي اول ارایہ گلوب کورر  
he sees coming at that place had gone out to promenade day that

کہ قاضي مست و مدهوش یاتور همان خواجہ  
the Khoja at once lies and senseless drunk (the) Cadi that

فراجه سين [سني] آلوب گتمش خواجہ فراجه يي  
the ferejeh the Khoja he went away taking his ferejeh

ارقاسنه گيوب<sup>۱</sup> او طرفدن قاضي قالقوب  
rising the Cadi on the other side (hereupon) wearing on his back

بقار کہ فراجه يوق گلوب محضرلر اصمارلر<sup>۲</sup>  
he commands to (his) officers coming (is) not the ferejeh that sees

بنم فراجه مي باقت کيمده بولورسئز آلوب بگا گتور<sup>۳</sup>  
bring to me taking you find it on whom see ye my ferejeh

انلرده خواجه نگ ارقاسنده<sup>[210]</sup> گوروب آلوب قاضي يه گتورلر  
they bring to the Cadi taking seeing upon the Khoja they also

قاضي ايدر خواجه قنده<sup>۴</sup> بولدگ شول فراجه يي  
'ferejeh ? that hast thou found where Khoja' says the Cadi

خواجہ ايدر سیرانہ چقدم ایدي برده<sup>[123]</sup>  
all of a sudden I had gone out to the promenade' replies the Khoja

گوردم بر سوخته مست اولوب یاتور اوستي اچق  
uncovered (open) his back lies being drunk Softa a I saw

بنده فراجه يي آلدم گیتدم اگر سنگ ایسه  
it should be yours if (and) went (away) I took the ferejeh and I

<sup>1</sup> Here the gerund denoting a pause is particularly useful.

<sup>2</sup> Pronounced *is-mar-lar*, from *اسمرلمق* 'to order.'

<sup>3</sup> *Vide* note 2, page ۲۰. <sup>4</sup> Short for *قنغیده*. *Vide* [40].

گنوروب بونله ایدر سز برارز بونده  
 here a little while you he says to these (them) he leads them

پورژ<sup>۱</sup> بن گیریم دیوب ایچری گیروب  
 entering within (his house) saying that I may enter I wait

ایدر آقاری وار ایمدی شو حریفلی صاو قاری  
 the wife 'dismiss these men now go O wife' he says

چیتوب ایدر خواجه گلمدی حریفلی ایدرلر  
 say the men 'is not come (home) the Khoja' says going out

بو نصل سوزدر خواجه بزمله برابر گلدی  
 'came together with us the Khoja what kind of word is this?'

قاری گلمدی سوخته لر گلدی دیوب  
 saying 'he is come' the Softas 'he is not come' the wife

وافر منازعه ایدرلر مکر خواجه یوقاریدن دگلر ایش<sup>[245]</sup>  
 was listening from above the Khoja but they make much dispute

باشین<sup>[128]</sup> پنخردن چیقاروب بهی آدم لر  
 fellows oh you' putting forth from the window his head

نه مجادله ایدرسز [ایدرسنژ] بلکه قبو ایکدر برندن<sup>[47]</sup>  
 from one of them are two the doors perhaps why do you (thus) dispute

چیتوب گتمش اوله<sup>[246]</sup> دیمش \*  
 he said 'he may be gone going out

[۱۹] برگون سورې حصارژ برکری قاضیسی<sup>[210]</sup>  
 Cadi a debauched (of the city) of Sūr-Hissar One day

وار ایش برگون باغده مست اولوب یاتمش خواجه دخی  
 also the Khoja he lay being drunk in the garden one day there was

<sup>1</sup> Vide note 2, page ۲۰.

<sup>2</sup> Imperative of صاومتی sav-mak.

دیر فقیر آدم ایدر اشاغي<sup>۱</sup> گل خواجہ همان  
upon this the Khoja come down replies the poor man he says

اشاغي اینوب نہ استرسک دیدکده<sup>[253]</sup> صدقه استرم دیمش  
he said charity I want on saying 'what dost thou want' descends

خواجہ ایدر گل یوتاري فقیر یوتاري<sup>[250]</sup> چقنجه  
mounting up stairs the poor man come up stairs replies the Khoja

الله ویره<sup>۲</sup> دیر بهي افندی اشاغیده<sup>۳</sup> نیچون  
why while below Effendi 'O' he says 'may God give you'

سویلندگ دیدکده خواجہ یا بن یوتاروده ایکن  
while I was upstairs O' the Khoja having said 'you did not speak

سن بني نیچون اشاغي چاغردگ دیمش \*  
he said 'didst call me down why to me thou

[۶۸] برگون خواجہ بر بلوک سوخته لره راست گلوب<sup>۴</sup> بونلره  
to these met of Softas a troop Khoja One day

بیورگ<sup>۵</sup> بزه گیده لم دیو اوڭ قیوسنه<sup>[210]</sup>  
to the door of the house (expletive) we will go to my house please come

<sup>1</sup> Pronounced *á-sha-gha*. Vide note page 16.

<sup>2</sup> الله ویره. Although much pestered by mendicants, the Turks do not send them away gruffly, but merely say 'Allah vé-rá,' and the pauper passes on, knowing that he would lose his time by further importunities.

<sup>3</sup> This is not اشاغیدن, but short for اشاغي اولدقده, 'being below,' or *lit.*, 'having been below' [253]. Here we have a good example of the use of the expletive ده, which, in conjunction with a verbal noun, forms an expressive and useful gerund.

<sup>4</sup> We see that راست گلمک requires a dative case سوخته لره. Vide note 1, page ۱۲.

<sup>5</sup> بیورگ. Vide note \*, page 56. 'Favour me with your presence.'

اوده یاعمی وار      برنجمی وار      وگتور-  
 and anything brought- is there any rice is there any butter in the house  
 دیگ<sup>۱</sup> وارمی که چوربا      استریش      دیدکده      آقادی  
 O lady! having said 'you ask (for) soup that is there -by you  
 شو چوربا طاسی بگا ویر دیوب آلوب همان افندیلرگ یاننه<sup>[210]</sup>  
 to the Effendis at once taking saying give me soup-bowl that  
 گلوب افندیلر عیب اولمسون اگر بزم اوده یاغ  
 butter in our house if let it be no shame Effendis! coming  
 برنج اولیدی<sup>۲</sup> بو طاس ایله سزه چوربا چقاره  
 I would- soup to you with this bowl there had been (and) rice  
 جتی ایدم<sup>۳</sup> دیمش \*  
 he said -have brought out (to you)

[۶۷] برگون نصرالدین افندی      اونده اوتوررکن<sup>[248]</sup> قیوی  
 (at) the door whilst in his house Effendi Nasr-il-deen One day  
 برادم دق ایدر خواجه یوقارودن      نه استریش  
 'what dost thou want?' from above the Khoja knocks a man

this form; but the Khoja is not particular when speaking to his wife, and blends the two tenses into one, forming an expressive but ungrammatical compound. This is not unfrequent, particularly among the illiterate Turcomans, who, speaking among themselves, may wish to give force to their expressions.

<sup>۱</sup> گتوردک the past participle گتوردیگت<sup>۱</sup> in the possessive affix of the 2nd person *gü-tür-di-gin*, 'thy having brought,' the *ی* in *di* being introduced for the sake of euphony.

<sup>۲</sup> اولیدی short for اوله ایدی; much in use. 2nd optative [78].

<sup>۳</sup> Or چیقارده جغیدم. Vide 2nd future [76] 'I was about to bring out (to you).'

یقالیم<sup>[103]</sup> خواجہ سن دلیمی اولڈن قرانلقده  
in the darkness are you become mad the Khoja that I may light it

بن صاغ یانمی<sup>۱</sup> نہ بیلہ یم<sup>[101]</sup> دیمش \*  
he said should I know how its being whole I

[۶۶] برگون ، خواجہ اوینہ گلورایکی برقاچ-  
some (seekers- coming to his house the Khoja One day

-طالبلر راست گلور<sup>۲</sup> ایدر افندیلر بو گیجہ  
this evening Effendis! he says he met -of knowledge) students

بزہ گیدہ لیم<sup>[103]</sup> باباچورباسی<sup>[35]</sup> بزہ ایچہ لیم<sup>[69]</sup>  
'we will drink(eat) at my house baba-soup let us go to us (my house)

طالبلر پکٹ گوزل دیوب خواجہ نگ اردینہ<sup>[210]</sup> دوشوب  
falling (following) after the Khoja having said 'very well' the students

اؤد گلورلر بیورگ<sup>۳</sup> دیوب اوطلہ سنہ<sup>۴</sup>  
to his (upper) room saying 'Pray be seated' they come to the house

چیقارر ایچری گیرر ایدر آقاری برقاچ مسافرلر گتوردم  
I have brought some guests O wife! says enters within he mounts

برطاس چوربا ویریہ لم<sup>۵</sup> قاری آہ افندی  
Effendi O' the wife that I may give (them) a bowl of soup

<sup>۱</sup> صاغ یانمی 'how should I in the dark know what is whole by me'—only an excuse in order not to have the trouble of getting up for it. یانمی means 'in my possession,' as above. یانندہ—does not mean 'by you' exactly, but 'in your keeping.'

<sup>۲</sup> راست is a Persian adverb signifying 'straight,' hence گلمکٹ راست گتورمکٹ 'to meet,' راست گتورمکٹ 'to lead straight,' i.e., 'to succeed.'

<sup>۳</sup> Vide note 2, page ۲۰.

<sup>۴</sup> Pronounced o-dā-st-nāh.

<sup>۵</sup> This should properly be ویریہ لم imperative 'let us give,' or ویریہ لم 'that I may give,' 1st optative [67]. There is no tense that can give

[۶۴] برگون خواجہ آبدست آلورکن<sup>[248]</sup> صو یتشمز  
 does not suffice the water making ablution Khoja One day  
 نمازہ باشلدیغی وقت<sup>۱</sup> قازگہ برایق اوزرہ طورر دیرلر  
 they say he stands on one leg like a goose when (he) began to pray  
 کہ خواجہ افندی نیلرسین [نہ ایلرسنر] خواجہ بو  
 this ' the Khoja 'what are you doing' Effendi Khoja that  
 ایاغمش آبدستی<sup>[210]</sup> یوقدرر دیمش \*  
 he said 'has not (had) its purification leg of mine

[۶۵] برگون خواجہ یہ بر آدم گلوب مسافر اولور  
 becomes (his) guest coming a man to the Khoja One day  
 گیکہ بونلر یاتارلر بروقتدنسگرہ موم  
 the light after a little while lie down (to sleep) these (two) (by) night  
 سوینور<sup>۲</sup> مسافر ایدر خواجہ افندی موم  
 the light Effendi Khoja says the guest is extinguished  
 سوندی<sup>۲</sup> صاغ یاننده موم واردر گتور  
 bring (if) you have any whole candle has been extinguished

name of Ayüb, 'Jacob,' into 'ip,' a word of one syllable, meaning 'a cord to hang him by.' This was intended to censure the clipping of words so common among the Tartar as well as in the Hindo-Germanic races, and to which we have already adverted; as Dr. Johnson is reported to have reprobated the pronunciation of the word 'wind,' as now commonly pronounced, by saying, 'I have a mind to find why you call it wind.'

<sup>۱</sup> باشملق 'to begin.' the past participle taking the possessive affix becomes باشلدیغی 'his having begun,' changing the ق to غ, on coming in contact with a liquid letter.

<sup>۲</sup> سوینمک sü-yun-mek has an active form and a passive signification. سوندی or سوبندی sündi or sü-yindi, '(the light) is gone out,' as we should say.

ندر [ نہ در ] بزم حماد درسہ گچ قالوب  
 remaining (coming) late to lesson Hamad our' what is it  
 یتشہیم دیو سگرتدیگندن<sup>۱</sup> ترلمش  
 he perspired (and) by his running (*expletive*) that I may reach (in time)  
 اوزریمہ ٹاملدی دیمش \*  
 he said 'dropped (some drops) upon me

[۶۳] برگون خواجہ منبرہ چیقوب مسلمانلر سزہ  
 to you Mosolmen mounting to the pulpit Khoja One day  
 بر نصیحتم وارد اگر اوغلنلر اولور ایسہ زنہار  
 beware you should have children if there is an advice from me  
 اسمنی<sup>۲</sup> ایوب قومایت<sup>۳</sup> ایتمشلر ای خواجہ  
 Khoja O they said do not name (put) Ayūb their name  
 نیچون زیرا خلقت استعمال ایدرک<sup>۴</sup> ایپ  
 Ip (a cord) making use (of the name) the people because' Why?  
 اولور دیمش \*  
 he said 'it would become

<sup>۱</sup> [71] سگرتدک 'to run,' past participle سگرتمک<sup>۱</sup> declined with the post-position ی of the 3rd person. سگرتدگی 'his having run,' in the ablative case; سگرتدگندن 'by his having run;' and the ی in سگرتدیگندن is introduced to facilitate the pronunciation of this jaw-breaking word, *sy-gret-di-gin-dan*.

<sup>۲</sup> In the accusative singular, instead of accusative plural—اسملرینی, because he is speaking collectively.

<sup>۳</sup> Vide note 2, page ۲۰.

<sup>۴</sup> استعمال ایدرک. Note what we have already said, that this gerund implies action, as well as 'whilst'—*is-te-mal i-dê-rek*, 'whilst proceeding on or continuing.' In their use of the name, as they are speaking, they would clip the first letter of the second syllable, and convert the child's

دیر هرکس گولوشوب آتترین<sup>[128]</sup> آیرلر<sup>1</sup> خواجہ  
 the Khoja they separate their horses laughing everyone he replies  
 گوروب آتني بولوب همان<sup>[123]</sup> بیلور که کندیتک آتیدر  
 it is his own horse that knows then finding his horse seeing  
 تیزالدين<sup>2</sup> صاغ ایاغین<sup>[128]</sup> اوزیگی یه بصوب آته  
 on the horse placing to the stirrup his right foot quickly  
 بنوب یوزي آتک صغریسنه<sup>[210]</sup> گلور ایدرلر اي  
 Oh ' they say comes to the horse's croup his face mounting  
 خواجہ نیچون آته ترس بنرسک خواجہ بن  
 I ' the Khoja ' you mount backwards the horse why Khoja  
 ترس دگلم بلکه آت صولاتدر دیمش \*  
 he said is left handed the horse but wrong am not  
 [۶۲] خواجہ نگ تلامیذندن<sup>[210]</sup> بري حیشي ایش  
 was an Abyssinian one from his disciples of the Khoja  
 واسمنه حماد دیرلر<sup>3</sup> [ایش] برگون خواجہ نگ اوزرینه<sup>[210]</sup>  
 upon the Khoja one day they called (him) Hamad and his name  
 مرکت دوکیلوب<sup>4</sup> سوال ایدرلر که خواجہ افندی بو  
 this Effendi Khoja that they asked (him) being thrown ink

<sup>1</sup> Pronounced *d-î-rîr-ler*, from *âz-rîl-mek* 'to separate' or 'divide.'

<sup>2</sup> *tîz-al-dîn lit.*, 'quickly from hand.' This latter word is not down in the list of expletives, as it is a word that, by itself, *has meaning*; but it is here used quite expletively.

<sup>3</sup> It may be well to observe the effect that *ایش* has, when combined with the present participle: *دیرایش* 'he used to say,' or 'was in the habit of saying;'  
*گلورایش* 'he used to come,' *گوررایش* 'he used to see,' etc. *Idé* [245].

<sup>4</sup> Pronounced *mû-rak-kab dû-ki-lûp*.

چیفار گیدر برازدن بونلر خواجہ یی<sup>[16]</sup>  
 the Khoja these (people) a little later goes out (and) goes away  
 ارار<sup>[232]</sup> بولہ مزلر سالغین ایدوب ارانجہ واروب  
 coming after him dispersing about they cannot find seek  
 بولورلر های خواجہ گل نرہیہ گیدرشگ دیرلر  
 they say 'are you going where come Khoja Oh!' they find him  
 حواجہ بوگون دوگون آشی کیم یدی ایسہ<sup>[123]</sup>  
 has eaten whoever the food of the marriage to-day the Khoja  
 گرکدر<sup>۱</sup> کہ اول گیرسون دیمش \*  
 he said 'should enter he that it is right  
 [ ۶۱ ] برگون خواجہ سفرہ گیدرکن<sup>[248]</sup> بر کاربان  
 with a- going to travel the Khoja One day  
 -[کاروان] ایلہ بریرہ قونوب آتلیرینی<sup>[35]</sup> بغلیب صباح-  
 it becoming- tying up his horses put up (at) in a place -caravan  
 اولدقدہ<sup>[233]</sup> خواجہ اتلرگ ایچندہ<sup>[210, 35]</sup> آتني<sup>[35]</sup> بولہ مز  
 cannot find his horse from among the horses the Khoja -morning  
 و بلمز قنعی سیدر همان المینہ<sup>[35]</sup>  
 in his hand (expletive) all at once which of them it is and knows not  
 اوق یای آلوب ادملر آتملی<sup>۲</sup> غایت ایتدم<sup>۳</sup>  
 'I am determind' 'do not fire' the men taking the bow (and) arrow

<sup>1</sup> 'Why should I, who have not partaken of the feast, sit with you; let him who has eaten of it enter into the house.' *Gé-rek-der*, 'it is necessary,' an impersonal verb. *Vide* Vocabulary.

<sup>2</sup> آتملی or آتمہ *át-mah*. Note the unestablished orthography here.

<sup>3</sup> Verb compounded of the Arabic substantive غایت 'extremity,' and the auxiliary ایتتمک. Here it is perverted to the use they require, and signifies 'I am desperate, and determind to kill some of these horses, so let each take his own away.'

خواجہ بو پوشاڻڻ صوینڻ صوڻي [37] در [87] ڊیمش \*  
 he replied 'is water water's the hare's this' the Khoja

[۵۹] برگون خواجہ چفت سوررکن [248] بر قاپلومبغہ بولوب  
 finding a tortoise while ploughing Khoja One day

طوتوب بوغازینہ [35] بر ایپ طاقوب بیلنہ<sup>۱</sup>  
 to his girdle (middle) tying a string to its neck seizing (it)

آصاقور<sup>۲</sup> قاپلومبغہ ایسہ باغرر چاغرر خواجہ چاغرمر  
 do not call' the Khoja calling out but the tortoise he suspends

سندہ چفت سورمک اوگرنورینڻ<sup>۳</sup> ڊیمش \*  
 he said 'you (will) learn to plough you stupid

[۶۰] برگون خواجہ اولنہ جق اولور<sup>۴</sup> خلقي  
 the people had agreed (nolens volens) the Khoja One day

دعوت ایدر<sup>۵</sup> قومشولر گلوب یمگہ [74] باشلر [لر] [232] خواجہ یہ  
 to the Khoja they begin to eat coming his neighbours to feast

گل سندہ یہ<sup>۶</sup> ڊیمزلر خواجہ طاریلوب  
 getting angry the Khoja they do not say 'eat you also come'

<sup>1</sup> Pronounced *bei-li-nah*. Vide [35].

<sup>2</sup> The composite verb is اصاقومت *asá-ko-mak*, 'to place hanging,' i.e., 'to suspend.'

<sup>3</sup> Pronounced *ú-ra-nür-sin*, from اگرنمک *ú-ran-mek*, the گ being softened down as much as possible.

<sup>4</sup> اولنہ جق اولور 'Nolens-volens,' 'willy-nilly,' *lit.*, 'it will be, it is,' which is sometimes better expressed اولور اولمز 'it will be, it cannot be;' *whether he liked it or not*, as we should say.

<sup>5</sup> He invites the people to a feast unwillingly, and at their repeated request. The verb ایدر, in its positive form, shows the conclusion of the sentence.

<sup>6</sup> The 2nd person imperative of یمک 'to eat.'

دیدکده اول آدم طوشان گتورن<sup>۱</sup> کسه یم دیر  
 he replies 'person I am the hare-bringer' man that saying  
 خواجہ ینه بونی قبول ایدر بر قاچ گوندننگرہ  
 some men after a few days receives him again the Khoja  
 گلوب مسافر اولمتق استرلر خواجہ بونلرہ<sup>[31]</sup>  
 to them (these fellows) the Khoja they ask (want) to be guests coming  
 کیملرسنگر دیدکده بونلر طوشان گتورہ ننگ<sup>۲</sup> قومشولرہ-  
 neighbours- bringer's the hare' they having said 'who are you?'  
 یز<sup>[87]</sup> دیرلر بر قاچ گوندننگرہ ینه بر طاقم حریف<sup>[213, 222]</sup> دخی  
 also a set of men again a few days after they said 'we are  
 گلوب انلرہ ده [دها] خواجہ کیملرسنگر دیدکده  
 having said 'who are you?' the Khoja to them also coming  
 طوشان گتورہ ننگ قومشوسنگ قومشولرہ<sup>[214]</sup> یز دیرلر  
 they reply we are neighbours neighbours' bringer's the hare'  
 خوش گلدیگر دیوب بونلرک اوکلیرہ<sup>[210]</sup> بر طاس سادہ صو  
 of clear water a bowl before them saying 'you are welcome'  
 گتورر بونی گوردکده بو نہ در دیدکلرنده  
 on their saying 'what is it? this' seeing these he places (brings)

<sup>1</sup> The participle گتورن *gû-tû-ran* of the verb گتورمک *ge-tûr-mek* used substantively. *Lit.*, 'the hare-bringing person I am.'

<sup>2</sup> گتورہ ننگ. The participle is گتورن *gû-tû-ran*, the genitive would then be گتورننگ; but as the *fatha* (ـَ) over the ر is lost in consequence of the ن being disjoined from it and attached to the post-position sign of the genitive case نِک, the hiatus would be broken without a vowel, the *ê* therefore is introduced in the pronunciation, and thence finds its way into the orthography, گتورہ ننگ *gû-tû-râ-nin* for گتورننگ *gû-tû-rā-nin*. No rules can be given for unestablished orthography, and the student must trust to his ear.

خواجه گلوب بن چیقارم<sup>۱</sup> دیدکده چیغامز سین  
 'you cannot mount' having said 'will mount I' coming the Khoja  
 دیرلر خواجه همان اتکلرین<sup>[128]</sup> بلنه<sup>۲</sup> صوقوب  
 thrusting into his girdle his skirts at once the Khoja they reply  
 پابوچلرین<sup>[128]</sup> قوینونه قور خواجه افندی اغاجده  
 in the tree Effendi Khoja' he puts in his pocket his shoes  
 پابوچی نیلرسین دیدکلرنده خواجه  
 the Khoja on their saying 'what will you do (with them) the shoes  
 بلکه اندان اوقه یول دوشرسه<sup>[68]</sup> حاضر یانمده پابوچ  
 the shoes with me near may turn up a road further up perhaps  
 بولنسون<sup>۳</sup> دیمش\*  
 he said let them be found

[۵۸] برگون کویدن بر حریف گلوب خواجه یه  
 to the Khoja coming man a from the village One day  
 بر طوشان کتورر خواجه ده [دخی] حریفه عزت و اکرام ایدوب<sup>۴</sup>  
 entertaining him to the man the Khoja brings hare a  
 چوربا یدیر بر هفته دنسگرده ینه گلور اما  
 but he comes again after a week feeds (him with) soup  
 خواجه اونتمش انگ مسافرا ولدوخینی سن کیمنس  
 'who are you?' his having been a guest of his had forgotten the Khoja

*chik-mak*, 'to mount,' 'ascend,' etc. Vide [60], and observe the unestablished orthography here of the *l* for the *s*.

<sup>1</sup> Aorist.

<sup>2</sup> Pronounced *bé-lin-ah*.

<sup>3</sup> بولنسون, the passive form of بولمق. Vide [60, 80].

<sup>4</sup> عزت و اکرام 'treated him with esteem and regard,' that is, 'politely and hospitably.'

- [۵۶] برگون خواجہ برقاچ ادملرایله بالقی آوینه گیدرلر<sup>۱</sup>  
 to fish they go with some men the Khoja One day
- دگزہ آغ اتارلر خواجہ ده [دخی] کندینی  
 himself the Khoja (also) they cast the net in the sea
- آغ ایچنه<sup>۲</sup> اتار ایدرلر خواجہ افندی نیلڈگ  
 'what have you done? Effendi Khoja' they say he throws in the net
- [نه ایلڈگ] خواجہ بن کندیمی<sup>[۳۰]</sup> بالقی صاندم دیمش \*  
 he said 'thought a fish myself I' Khoja
- [۵۷] برگون محله اوشاقلری<sup>۳</sup> بربرلرینه گلڈگ  
 come' to each other the lads of the neighbourhood One day
- خواجہ یی اغاجه چیقارلدم<sup>[۶۰]</sup> صگره پابوجلرینی<sup>[۳۵]</sup>  
 his shoes then let us make to mount to the tree the Khoja
- چاللم<sup>[۶۰]</sup> دیوب چوجقئر براغاچڈ دینه<sup>[۲۱۰]</sup> گلوب  
 coming under a tree the children saying (which) 'we will steal
- بو اغاجه کسه چیقامز<sup>۴</sup> دیوب طوررکن  
 (and) standing saying 'cannot mount any one to this tree'

<sup>۱</sup> آو is 'sport,' بالقی آو 'fish-catching'—instead of following rule [210]—the first word used adjectively to the second, which here takes the possessive affix ی, and is in the dative case to agree with the verb گیتمک 'to go.' Vide note 1, page ۱۲.

<sup>۲</sup> اغ ایچنه. Here, again, we have another kind of exception to rule [210]. It might have been اغنڈ ایچنده, but as the verb آتمق requires the dative case, it is easier to make one word of it, and say اغ ایچنه *agh-i-chi-nah*.

<sup>۳</sup> محله 'a place,' is Arabic, and therefore not subject to the Turkish rule. Vide [213].

<sup>۴</sup> چیقامز, from چیقه مقق *chi-ka-ma-mak*, the 'impossible' form of

قاپوب کتمش<sup>[99]</sup> قاریسی چاغروب بهی خواجه  
Khoja Oh! 'calling out his wife he carries it off snatching

یش<sup>1</sup> قوزغون صابونی آلدی دید-  
on her- 'has taken (off) the soap the küzghün overtake (assist me)

کده- خواجه ایدر آقاری هیچ ظمه آنگ اوستی<sup>[210]</sup>  
his upon him never mind Oh, wife! 'replies the Khoja -saying which

بزن کیرلیدر قووارسون<sup>2</sup> بیقاسین \*  
'let him wash (therewith) let him alone is dirty than us

[۵۵] مگر خواجه نگ باشی<sup>[210]</sup> گل ایش بربره وارر  
he goes to the barber was bald head the Khoja's But

طراش اولور<sup>[76]</sup> چیقارر بر اقچه ویرر گلجک حفته  
the next week he gives penny one takes out (of his purse) gets shaved

ینه گیدر یینه طراش ایدر<sup>[64, 65]</sup> آیمهیی اوگونه  
before him the mirror they shave him again he goes again

قورلر<sup>3</sup> خواجه بنم باشه<sup>4</sup> یاریسی<sup>[210]</sup> گل در ایکی طراش  
shavings two is bald its half head my' the Khoja they place

بر اقچهیه اولمزهی<sup>[108]</sup> دیمش \*  
he said 'will it not do? (for) one penny

<sup>1</sup> یشمک is 'to reach,' hence 'to overtake.'

<sup>2</sup> A word much in use, composed of the 2nd person imp. of قومق 'to leave' (to put down, to place), and 3rd person imp. of وارمتی 'to go,' 'do thou let him go.'

<sup>3</sup> The mirror is presented to him in order that, after taking one satisfactory look at his beard, etc., he should place on it the barber's pay for shaving him.

<sup>4</sup> Here the pronoun is in the genitive case: if the pronoun were omitted, the noun would be inflected: باشمگ یاریسی ba-shi-mün yá-ri-si.

قالقوب بالطه يي صندوق ايچنه قيوب<sup>1</sup> كليدلر<sup>2</sup> عؤرتي  
 his wife he looks up placing into the box the axe rising  
 خواجه يه ايدر بلطه يي<sup>[16]</sup> كيمندن صاقليرسين<sup>3</sup> خواجه  
 the Khoja 'do you hide? from whom the axe' says to him  
 ايدر كديدن صاقلرم عؤرت ايدر كدي  
 the cat' remarks the wife 'I hide from the cat' replies  
 بلطه يي نيلر [نه ايلر] خواجه ايدر ايكي-  
 'what will it do (with) the axe?' 'a cat that- replies the Khoja'  
 -اتجه لك جگرد طمع ايدن كدي<sup>4</sup> قراق اتجه لك بلطه يي-  
 -covets two pennyworth of liver will it not take an axe (worth)-

-المزوي \*  
 '-forty pence

[۴۱] برگون خواجه ايله عؤرتي چماشوري يئقامغه<sup>5</sup>  
 to wash linen his wife with the Khoja One day  
 برگول باشنه گيدرلر چماشورلي ميدانه  
 on the ground the washing they go at the head of a spring  
 دوکوب صابوني قيوب چماشوره مباحرت ايدده جگي-  
 when they were going- to wash placing the soap having thrown  
 -وقت<sup>[73]</sup> همان بر قره قوزغون گلوب صابوني  
 the soap coming a black bird of prey all of a sudden -to begin

<sup>1</sup> Pronounced *ko-yüp*, from تويمق.

<sup>2</sup> From *Kaidelmek*, pronounced *ki-lit-le-mek*, the *د* being softened into *ت*.

<sup>3</sup> Vide note 7, page 27.

<sup>4</sup> *Lit.*, 'two-penny's (worth of) liver-coveting cat.' Vide note 1, page ۴, and for لك, vide [197].

<sup>5</sup> چماشوري يئقامغه. The first word is generally pronounced *cha-ma-shir*; the latter word is the dative infinitive of *yi-ka-mak*, 'to wash.'

عقلى باشندہ دکل بر زمانہ نصّٰرہ خواجہ گور  
sees the Khoja after some time (are) not in his head his senses

کہ قریبی [33] یانندہ اغلر خواجہ آقاری  
O wife! the Khoja weeps near him his wife that

اغلمہ چوق زحمت چکدم<sup>1</sup> اہا ہلہ شمدي  
now at least (expletive) but I have suffered much weep not

ارزومی آلدیم دیمش \*  
he said I have (had) taken my longing desire

[۵۳] خواجہ افندی ہر نہ زمان اوینہ  
to his house how often soever (whenever) Effendi The Khoja

جگر<sup>2</sup> گتوررسہ [102] قاریسی اویناشنہ ویرمیش خواجہ  
the Khoja used to give to her friend his wife he would take a liver

اخشام وقتی گلدکدہ اوکنہ [35] خمیر مانجہ سی  
pastry before him on coming (home) in the evening

قورمیش [245] برگون سوال ایدرکہ آقاری بن ہرگون  
every day I wife' he enquires one day she used to place

بر جگر [49] کتوریرم بونلر نردیہ گیدہ یور قاری  
the wife 'do they go? where these (livers) I bring one liver

جواب ویرکہ انلری کدی<sup>3</sup> قیاریر<sup>4</sup> خواجہ همان  
on this the Khoja snatches the cat all them' replies that

<sup>1</sup> چکمت is 'to draw,' but it is used with زحمت to signify 'to suffer.'

<sup>2</sup> گیدیور in the singular. Vide [232].

<sup>3</sup> Pronounced *ké-dî*.

<sup>4</sup> From قایمق, vulgarly قاپرمق *ka-par-mak*.

بنم ارقامہ دوشرسنگز اگر اوگمچہ<sup>[123]</sup> کیدرسنگز ارقانگر  
 your back you go before me if you will fall (come) behind me  
 بنم اوگمچہ دوشر ایمدی بویلچہ<sup>۱</sup> بنمک اولی<sup>۲</sup> در  
 'is better to mount in this way now falls to my front

دیمش \*

he said

[۵۲] نصرالدین افندیگ بر قوجہ اوکوزی واریمش کہ  
 that there was ox an old Of Nasr-il-deen Effendi

بوینوزلری [بویندزلری] غایت ایله بیوگ حتی ایکی-  
 between- so much so (that) large exceedingly its horns

-بوینوزی بیننده اوترمق ممکن ایش هر زمان هرگله دن  
 from the flock always it was possible to sit -the two horns

گلدکده بوتگ بوینوزی اراسنه اوترسم دیو  
 (expletive) 'if I could sit between its horns of this' on its coming

تخمین ایدرایمش<sup>[245]</sup> برگون اوکوز اوگ اوگنه<sup>[210]</sup> گلوب  
 coming before the house the ox one day he kept thinking

یاتور خواجہ ده [دخی] فرصت بولدم دیوب  
 saying 'I have found an opportunity' then the Khoja lies down

گلوب اوکوزگ ایک بوینوزلرینگ اراسنه بنوب اوتوردده<sup>[253]</sup>  
 (and) sitting down mounting between the two horns of the ox coming

همان اوکوز ایاغ اوزرینه قالقوب خواجہ یی یرہ  
 to the ground the Khoja rising upon his legs the ox at once

آتار خواجہ نگ عقلی باشنده<sup>[35]</sup> گیدوب نیجه زمان  
 for some time going from his head the senses of the Khoja throws

یاتور قاریسی گلور گورر کہ خواجہ یاتور  
 lies (or lying) the Khoja that sees comes his wife he lies

<sup>1</sup> Pronounced bú-í-lā-ja. Vide [123].

<sup>2</sup> Pronounced á-ū-la.

کہ باغچہ دہ بر آدم اللہین گرمش طورر قاریسنہ<sup>[35]</sup>  
to his wife stands extended his hands a man in the garden that

ایدر اقاری شو بنم اوق - ایلہ - یایمی ال گل  
'take and bring my bow-with-arrow my that wife!' he says

قاریدہ گترووب ویرر بریدن<sup>۱</sup> خواجہ اوقی  
the arrow the Khoja at once gives it bringing the woman also

آتوب قفتانی دلوب اوتہ یاندہ چیتاردی بعدہ  
then passed (on) on the other side piercing his gown shooting

قبوی محکم قیایوب گلوب یاندی چون  
when (and) lay down he came fastening carefully the door

صبح اولدی واروب گوردیکہ اوردیغی  
what he had struck he saw that going it became morning

کندینگ قفتانی ایمش اوتوروب فریاد ایددرک یارتی شکر اگر  
if thanks Lord' crying out sitting down was his own gown

بن ایچندد اولیدم چوقدن اولو ایدم دیمش \*  
he said 'I would have been dead long ere this had been in it I

[۵] برگون خواجہ درسہ کیدر ایکن منالری<sup>۲</sup>  
the Mallas going to give lesson the Khoja One day

(مولا) ارقاسندد خواجہ مرکبہ ترسنہ بنوب  
mounting wrong ways to the donkey the Khoja after him (were)

گیدر منالر ایدرلر ای خواجہ نیچون بویلہ ترس  
backwards thus why Khoja Oh!' say the Mallas was going

بنرسگز خواجہ اگر طوغری بنرسم سیز  
you I should mount straight If' the Khoja do you mount

<sup>1</sup> This word is quite expletive, and used adverbially: *lit.*, 'from the one,' 'immediately.'

<sup>2</sup> Pronounced *mulla-leri*, 'the students in law.'

قاری دگلمیوب<sup>۱</sup> یورغانی ارقاسنه الب طشره  
out taking on his back the quilt not listening (to) his wife

چیتار برحریف بونی گوروپ یورغانی همان<sup>[123]</sup> ارقاسندن  
from off his back at once the quilt seeing him a man he goes

آلب قاجر خواجہ - ده<sup>[123]</sup> اوشویوب دتریه رک<sup>۲</sup>  
shivering feeling cold then - the Khoja runs away taking

قپودان ایچری گیردکده قاریسی افندی غوغانگد اصلي  
the cause of the noise Effendi's his wife entering into the door

نه ایمش دیدکده نولسه (نه اولسه) گرک  
it must be (that) what can it be? having said 'what was it

غوغا بزم یورغان ایچون یورغانی آدیلر غوغا  
the noise they took the quilt was for my quilt the noise

تمام اولدی دیمش \*  
he said 'was finished

[۵۰] برگون خواجہ نگ قاریسی<sup>[210]</sup> خواجہ نگ قفتاننی یقایوب  
washing his gown of the Khoja wife the Khoja's One day

باغچه ده آسه قومش<sup>۳</sup> چون خواجہ طشره چیتار کورر  
he sees went out the Khoja as hung up in the garden

<sup>۱</sup> Pronounced *din-la-ma-yüp*, from دگلمک 'to listen,' 'to hear,' which makes in the gerund دگلیوب, thus by the insertion of the negative particle م we have دگلمیوب.

<sup>۲</sup> We might well call this an active gerund, as it implies motion: *vide* note 3, page ۱۷; it comes from the simple Turkish verb دترمک 'to tremble.'

<sup>۳</sup> *Lit.*, 'placed hanging.' آسا or آسه is a Turkish substantive with which is formed the compound verb آساترومتی 'to hang up' or 'suspend' anything.

چکوب طوررکن<sup>۱</sup> ارقتہ سی اوزرینہ دوشوب برمقدار باشنی دخی  
also a part of his head falling upon his back making the effort

یاریلور<sup>۲</sup> خواجہ درحال<sup>۳</sup> باشنہ بر بز پارچہ سی  
piece of linen cloth a to his head on this the Khoja is wounded

صاروب ینہ گلوب یرینہ اوتورر اول ایکی حریرلر  
men two those he sits in his place coming again tying (up)

دخی گلوب دعوالرینی سویلرلر خواجہ بھئی آدم  
O you fellow! the Khoja they relate their dispute coming also

اصرمہ - دگل بلکی دوشردہ باشی بیلہ  
the head also falling but not only - biting (it is possible)

یاریلور دیمش  
he said 'to get wounded

[۱۳۱] برگیجہ خواجہ نصرالدین اوئندد یاتورکن  
lying in his house Nasr-il-deen Khoja One night

صوقاقدہ قپو اوگندد بر غوغا ایشیدر خواجہ ایدر  
says the Khoja he hears noise a before his door in the street

آقاری قالتی مومی یاق شوئی گورہ یم<sup>[101]</sup> قاریسی  
his wife 'that I may see this light a candle rise O wife!'

اوتور آدم اوتور یرگدہ دیر خواجہ  
the Khoja she says 'in thy place remain man be quiet'

<sup>1</sup> Lit., 'whilst standing,' and 'drawing,' from چکوب 'to draw or pull.'

<sup>2</sup> From یارلمتی 'to wound,' a simple Turkish verb in the active form, 'he wounds.'

<sup>3</sup> حال Arabic substantive, 'state, condition.' در حال 'thus,' 'in this way,' 'upon the occasion,' etc.

اور سونلر<sup>[67]</sup> طاوولجیلر دخی چوماغی اورمغه  
 to beat the drum-sticks also the drummers they should beat  
 باشلینجه قازار ایکی ایاقلی<sup>[202]</sup> اولور تیمور گوردیگی<sup>1</sup>  
 on seeing Timur become two-legged the geese on their beginning  
 ایکیشر ایاقلی اولدیلر دینجه خواجہ  
 the Khoja and remarking it they had become legs two by two  
 اول چوماغی سن ییشت<sup>2</sup> درت ایاقلی اولورسین<sup>3</sup>  
 'you would be legged four if thou shouldst eat thou that drum-stick'

دیمش \*  
 he said

[۴۸] مرحوم خواجہ افندی قاضی ایکن<sup>[67]</sup> ایکی کشی گلورلر  
 came persons two when Cadi Effendi Khoja The late  
 بری ایدر شو آدم بنم قولاغی<sup>[210]</sup> اصری اول  
 that 'has bit my ear my man this' says one (of them)  
 برادم ایدر یوق بن اصرمدم او کندی قولاغی اصری  
 'bit his own ear he did not bite I no' says other man  
 خواجہ ایدر بر آزدن گلث سزه جواب  
 answer to you come ye a little later' says the Khoja  
 قیردیم<sup>[101]</sup> بونلر گیدرلر آندن خواجہ  
 the Khoja upon which go away these '(that) I may give  
 بر تنهایره گلور قولاغی<sup>4</sup> طوتوب اصره بلورمیم دیوب  
 saying 'can I bite it' seizing his ear comes to a quiet place

<sup>1</sup> گوردیگی. The expletive گبی here signifies, 'immediately on.'

<sup>2</sup> ییشت<sup>[67]</sup> *yé-san*, 'if thou shouldst eat,' or 'do thou eat.'

<sup>3</sup> اولورسین. *Vide* note 7, page 27, and [76].

<sup>4</sup> The nominative of which is قولاق—with the possessive affix قولاغی—  
 'his ear,' and قولاغی the accusative case.

پادشاهه گوتروب گیدرکن یولدد خواجه ننگ  
of the Khoja in the road as he went he was taking to the King  
قازنی آچیتیر بر بودینی قوپاروب یر حشور  
on arriving- he eats taking off thigh of it a gets hungry the stomach  
-پادشاهه واردتده [253] قازی اوکنه قور تیمورلنگ  
Timurlane he places before him the goose -in the royal presence  
گوردکده [253] خواجه بنی ذؤکلنیور<sup>1</sup> دبو جانی ستوب  
he gets vexed (expletive) 'is deriding me the Khoja' on looking  
قنی [40] بونگ بریایغی [210] نرادیه گندی دیدکده  
having said 'is it gone? where the (other) leg of this where'  
خواجه بزم دیاربمژگ قازرلی [210] بریایغی [202] اولورلر [76] اینانمزایشگ<sup>2</sup> [106]  
if you do not believe are one-legged the geese of our country' the Khoja  
اشته چشمه باشندده اولان قازلرد باقی دیمش  
he said 'look (at) the geese being at the fountain-head there  
فی الواقع چشمه باشندد برسوری قاز وارایمش که  
that were (of) geese a flock at the fountain as it happened  
جمله سی بریایق اوزرد طورلرایمش تیمور در حال [124] امریدر [64]  
commands on this Timur were standing upon one leg all of them  
که طاولجیلر جمله سی بردن طاولره چوماغی  
the drum-sticks to the drums together all the drummers that

<sup>1</sup> ذؤکلنیور, pronounced *zerv-la-ni-or*, regular simple Turkish verb; 'badine,' as the French would say.

<sup>2</sup> اینانمزایشگ. The word is اینانمزیشگ; 2nd person, present, indicative mood, of the negative verb اینانمقی 'not to believe.' ایسه is introduced to express 'if,' upon which the two س's are blended into one, and the د is dropped in writing, but pronounced with the ننگ, thus: *i-nan-maz-i-san*, 'if thou believest not.'

بندیر<sup>۱</sup> بأذن الله ینہ یغموریاغر هرکس  
 every one it rains again with the permission of God causes to mount  
 قاجر بگ اول قلنبان آت ایلہ قالب  
 remaining with horse bad, sorry that the Bey runs away  
 کرکی گبی اصلنوب و خواجہ نڄ کلامنه<sup>[210]</sup> زیادہ سیلہ  
 very much to his word of the Khoja and gets wet like a crane  
 طاریلور ارتسی گون خواجہ بی چاگردوب<sup>۲</sup> دیر  
 he says causing to be called the Khoja the next day gets angry  
 کہ سڏا یاقشورمی<sup>[118]</sup> کہ یلان سویلیوب بني اللہڻ  
 of God me speaking lies that is it beseeing to (in) you that  
 قیرکڏہ<sup>[210]</sup> یغموردہ اصلداسن<sup>۳</sup> خواجہ بگہ  
 to the Bey the Khoja 'you should wet me in the rain in his plain  
 نیچون طاریلورسین<sup>[128]</sup> هیچ اذغانڻ یوقمی سڻڻ کہ<sup>۴</sup>  
 of your own is there not of your judgment any do you get angry why'  
 بنم گبی اثوابنی چقاروب اوزرینه اوتورہ سن<sup>[67]</sup> و  
 and you should sit upon them taking off the clothes (like me)  
 یغموردیندکد نصڏرہ<sup>[254]</sup> گیوب قوریجہ گلہ سن دیمش \*  
 he said you should come dry putting on after the rain had ceased  
 [۱۳۷] برگون خواجہ برقاز پشوردوب  
 having caused to be cooked a goose the Khoja One day

<sup>۱</sup> بندیر *bin-de-rir* from بندرمڻ, the causal of بنمڻ 'to mount on horseback.'

<sup>۲</sup> چاگردوب *gerund* of چاگردمتی, softened into چاگردمتی, the causal of چاگردمتی 'to call.'

<sup>۳</sup> اصلداسن, pronounced *is-la-dé-sin*, first optative [67] of اصلاتمنق, simple verb active, which changes the ت to د in its inflections.

<sup>۴</sup> سڻڻ کہ. This should surely be ڪي. *Vide* [229].

صوینوب چپلاق اولوب اثوابنی<sup>[85]</sup> التئہ الوب کندی  
himself taking under him his clothes becomes naked undressing

اوستنه<sup>1</sup> چیقوب اوتورر تمام یغمور دیکوب  
(having) fallen the whole of the rain he sits mounting upon it

قالقار قوریجه<sup>[123]</sup> گینوب بگه یتشور بگ ایدر  
says the Bey he arrives to the Bey he dresses dry he gets up

نعجب [نه عجب] اصلمندگ گلدش خواجہ  
the Khoja 'you came you were not wet how extraordinary!'

بو آت غایت پک کسکین یمش بني اوچوردی<sup>2</sup>  
made me fly me was very swift extremely horse this'

اصلمندم دیدکده بگ ائی باش-  
at the head- it (the horse) the Bey having said 'I did not get wet

-طوله یه بغلدی گونلردن برگون بک ینه آؤه گیدوب  
going to hunt again the Bey on another day tied -of the stable

اول معبود<sup>3</sup> آئه بنر خواجہ بی دخی برغیری آئه  
to another horse also the Khoja mounts horse appointed that

<sup>1</sup> That is, 'upon his clothes,' which he has made up into a parcel to keep dry.

<sup>2</sup> اوچمتی, from اوچرمتی 'to cause to fly,' from the simple verb اوچوردی.

<sup>3</sup> معبود. This word is out of place. The narrator has no word to express *specific* or *identical*, so he takes the first Arabic word that comes into his mind, and which signifies 'promised, established,'—this he thinks near enough, and converts, or rather, perverts to his use. A Turk would, from the context, understand what is meant, and would not stop to question the propriety of the word, or know any better. This only shows in what an unsatisfactory state Turkish literature is. Let us hope that, in time, it will improve!

آلوب گوترر بگ دخی امرایلیوب برانجیرگ جملہ سین<sup>[128]</sup>  
 all these figs commands also the Bey he takes taking  
 برٹگ باشنه<sup>[210]</sup> اورلر<sup>1</sup> اما بونلری خواجہ ٹڈ  
 of the Khoja these but they throw to (at) his head of this man  
 باشنه اورد قجہ<sup>[250]</sup> خواجہ شکر ایدردی ای خواجہ  
 O Khoja! 'made (expressed) thanks the Khoja striking to (on) his head  
 نیچون شکر ایدر سین<sup>2</sup> دید کلرندہ<sup>[253]</sup> خواجہ ایدر  
 answers the Khoja on their saying 'do you make (recite) thanks why  
 خیالی پانچر گتورہ یوردم یولدہ بونی بر حریف  
 a man these (figs) in the way I was bringing beetroots many  
 تعریف ایلدی اگر پانچر گتورہ ایدم<sup>[67]</sup> باشیم  
 my head I had brought beetroots if instructed me (to bring)

یاریلورایدی \*

'would have been split

[۴۶] خواجہ برگون ینہ بگہ وارر بگ بونی  
 this (him) the Bey goes to the Bey again one day The Khoja  
 آوہ گوترر اما بر قلتبان آتہ<sup>3</sup> بیندیر شکار-  
 as they- mounts (him) on a sorry horse but takes to the chase  
 -آولرکن<sup>[248]</sup> یغمور یغار هرکس آتلیله قچارلر  
 ran away with the horses every one it rains -were hunting  
 بر قچمز آت یوریمز همان خواجہ  
 the Khoja quickly does not get on this horse (that) does not gallop

<sup>1</sup> Pronounced *vü-rur-ler*, from *vür-mak* اورمق.

<sup>2</sup> Vide note 7, page 27.

<sup>3</sup> Pronounced *kal-te-ban*, 'a man of bad repute.' Persian substantive, here used adjectively.

و اول ایکسی دخی جان گوکلدن ایمانه گولرلر  
they come to (the) faith from heart (and) soul also two and those

اوجی<sup>[47]</sup> دخی خواجہ یہ بندہ اولورلر\*  
become servants to the Khoja also the three

[۴۸] نصرالدین افندی برگون بر بیوک طابله نگ اوستنه<sup>[210]</sup> اوچ  
three upon (of) tray large a once Effendi Nasr-il-deen

ارک قیوب<sup>۱</sup> بگہ ہدیہ گتروب بگش اوگنہ  
to his presence of the Bey taking a present to the Bey placing plums

قور خواجہ نگ ارک گتورد بگندن حظ ایدوب وافر  
many being pleased from-his-bringing-the plum of the Khoja places

اچہ بغشلر خواجہ اوینہ گلدکدہ  
having come to his house the Khoja presents (him with) pence

برقاچ گوندن صگرہ بر وافر بانجر آلوب ینہ بگہ گتوررکن  
taking to the Bey again taking beetroot a many after some days

بر حریفہ راست گلوب خواجہ یہ ایدر بونلری کیمہ  
to whom these things' he says to the Khoja meeting man a

گوترسین<sup>[128]</sup> بگہ گوتریرم [گوتریروم] دیدکدہ بگہ<sup>۲</sup>  
to the Bey' having said 'I am taking to the Bey' 'do you take

بونہ گوترہ جگگہ<sup>[74]</sup> انجیر گوترشک دها مقبولہ  
acceptable more take-thou figs to take these (things)

گچر دیر خواجہ واروب برقاچ ارقہ [عرق] انجیر  
(of) figs some - sprigs goes the Khoja he says ' (they will) pass

<sup>۱</sup> قیوب, pronounced *ko-yüp*, gerund of قویمت; another instance of unestablished orthography.

<sup>۲</sup> '(Rather than) these things to the Bey to take, (it is better that) thou figs (shouldst) take.' The words omitted are implied from the context.

قویر یغندہ<sup>[36]</sup> قاچ قیل وار ایسہ اولقدر دیر  
he says 'so many there may be hairs how many in his tail

رہبان ایدر ندن [نہ دن] معلوم خواجہ بہی  
Oh! the Khoja '(is it) known? whence' the hermit replies

جانم اینانمز ایشت گل صای دیر رہبان  
the hermit he says 'count come if you do not believe my soul (friend)

بو قولہ<sup>۱</sup> راضی اولمز<sup>[64]</sup> خواجہ ایدر اگر راضی  
you- if' says the Khoja does not agree to this condition

-اولمز ایشت گل بر قیل صقالڈن و بر قیل  
hair one and from thy beard hair one come -are not satisfied

اشگشت قویر یغندن قوپارہ لیم<sup>[68]</sup> گورہ لیم<sup>[69]</sup> ناصل گلور  
'it will come how let us see let us pluck out from its tail of the donkey

دیدکدہ رہبان گور کہ اولورایش دگل<sup>۲</sup> جناب-  
from God- it is not likely work that sees (the) hermit having said

-حقدن ہدایت ایریشور<sup>۳</sup> همان یولداش لرنہ<sup>[35]</sup> بن اشته  
Lo! I' to his fellow-travellers then reaches (him) direction -Almighty

ایمانہ گلدن دیوب توحید<sup>۴</sup> کتور  
he brings (pronounces) the Taw-hid saying 'I came (am come) to faith

<sup>1</sup> قولہ *ka-ü-la*, 'to this word,' 'promise,' 'condition.'

<sup>2</sup> 'It won't do.'

<sup>3</sup> From ایرشمک *i-rish-mek*.

<sup>4</sup> The توحید is the declaration of the Unity of God, particularly that in the 112th Chapter of the Koran:—'Say God is one God; the eternal God: he begetteth not, neither is he begotten, and there is not any one like unto him.'

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

گلوب یا بو گوک یوزندہ کی <sup>[228, 229]</sup> یلدزلر نقدر دیر  
 'are (they) how many the stars on its face heaven this Oh!' coming  
 دیر خواجہ ایدر اشکمٹ اوزندہ نقدر [نہ قدر]  
 how many upon it of my donkey' answers the Khoja he says  
 قیل وارایسہ اولقدر دیر رهبان<sup>1</sup> دیر  
 says the hermit he says 'so much there may be hairs  
 ندن [نہ دن] معلوم اینانمز ایست گل صای اگر  
 if count come if thou believest not' '(is it) evident? whence'  
 اسکٹ گلورسہ [گلورایسہ] اول زمان سویلہ دیر  
 he says 'speak then it should come (be) less  
 رهبان [راہب] ایدر یا اشگٹ اوستندہ کی <sup>[228, 229]</sup> قیل  
 hairs upon him of thy donkey Oh!' says the hermit  
 صایلورمی <sup>[120]</sup> خواجہ ایدر یا اولقدر یلدزلر  
 stars so many Oh!' says the Khoja '(can they be) counted?  
 صایلورمی اول بر رهبان [راہب] ایلر گلوب اگر  
 if' coming forward hermit other that 'are they countable?  
 بنم سؤالمہ جواب ویرہ <sup>[74]</sup> [ویرمگہ] بلورست جملہ مز  
 all (of) us thou knowest to give answer to my question my  
 ایمانہ گلوروز<sup>2</sup> دیر خواجہ سویلہ <sup>[69]</sup> گورہ لم <sup>[69]</sup> دیر  
 he says 'let us see speak' the Khoja he says 'we will come to faith  
 رهبان ایدر ای خواجہ شو بنم صقالٹ  
 of my beard of me this Khoja Oh!' replies the hermit  
 تاج قیل واردر خواجہ دخی صای بنم اشکمٹ <sup>[34]</sup>  
 of my donkey my count' also the Khoja 'are there how many hairs

<sup>1</sup> It should be راہب, in the singular. This is a curious mistake, as it is made by an Arab printer at Boulac, who must have known better.

<sup>2</sup> 'We will adopt your religion.'

مرادینگز ندر [نہ در] سلطان علاء الدین احوال  
 the circumstances Ala-il-deen the Sultan 'what is it? your wish  
 نقل ایدر آندن<sup>[27]</sup> خواجہ ایدر سوالگر ندر [نہ در]  
 'what are they? your questions' says the Khoja upon this relates  
 آندن رہبانگ بری ایلری گلوب ایدر بنم سوال  
 question my says coming forward one of the hermits upon this  
 افندی حضرتلری<sup>[220]</sup> دنیانگ اورتاسی نرہ سیدر [نہ یردہ در]  
 'where is it? its centre of the world worshipful Effendi'  
 خواجہ همان عصاسی ایلہ اشگت اوگ ایانین<sup>[128]</sup>  
 the fore hoof of the donkey with his stick at once the Khoja  
 کوسترر اشته دنیانگ اورتہ سی اشکمگ ایانگی<sup>[210]</sup>  
 the foot of my donkey its centre of the world there 'points (to)  
 طوردیگی یر<sup>1</sup> در دیر رہبان ایدر ندن [نہ دن]  
 whence' says the hermit he says 'it is the place of its standing  
 معلوم خواجہ ایدر اگر اعتماد ایتمز ایسنگ<sup>2</sup> اشته  
 there thou dost not believe if' replies the Khoja '(is it) known?  
 اولچنگ اگر زیادہ اکسک گلور ایسہ انگا گورہ<sup>[136]</sup>  
 in conformity to it it should come less more if measure thou  
 سویلہ<sup>[69]</sup> دیر آندن رہبانگ بری<sup>[210]</sup> دخی ایلرو<sup>3</sup>  
 forward also one of the hermits upon this he says 'speak thou

<sup>1</sup> طوردیگی, the past verbal noun of the verb طورمق, with the possessive affix ی, and the ق changed into غ, in consequence of its coming in contact with a liquid letter; the first ی might have been a و quite as well: طوردوگی *dür-dü-ghî*.

<sup>2</sup> Vide Note\*, page 45. The ایسہ is introduced with the اگر to give still more force to the expression, and it is blended with the س in ایتمزسنگ *et-maz-san*, which is short for ایتمزسنگز<sup>[128]</sup>.

<sup>3</sup> Pronounced *i-lérî* or *i-léru*.

عليك آلوب      خواجہ يہ      ير      گوستر<sup>۱</sup>      اوتوروب  
 sitting down    is shewn    a place    to the Khoja    receives it in return  
 پادشاہ      دعا      ایدوب      ایدر      بني      چاغرمقدن  
 by calling    (of) me'    he says    making    a prayer    for the Padishah

كُنْتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا  
 'And say not unto him who saluteth you, *thou art not a true believer*, seeking the accidental goods of the present life, for with God is much spoil. Such have ye formerly been; but God hath been gracious unto you; therefore make a just discernment, for God is well acquainted with that which ye do': Sale, vol. 2, page 113, chap. iv., verse 96. This generally silences a fanatic if it does not persuade him that the *salam* does not exclusively belong to the 'Faithful,' as they consider it a sin, according to the above injunction, to doubt the sincerity of any one giving the *salam*. The Turks now say, in exculpation of their allowing Europeans to give them the *salam*—for no Christian Raya would dare to do so—'*en badinage*,' that it is, 'God's salam,' and that God said to the Prophet, *السلام عليك ايها النبي*, and being God's peace it belongs to all his creatures. When a Mosolman has therefore said *السلام عليك* or *السلام عليكم* in the plural, the answer he gets is *عليك* or *عليكم السلام ورحمت الله* 'on you be the peace of God and his mercy.' Above we have one word, *عليك*, for the whole phrase, as we might say,—'*receives the 'alaik, etc.*'

<sup>1</sup> In this kind of narrative the language is naturally very loose: *گوستر* 'he shows.' It is understood, of course, that it can only be the king who points to a seat, and, therefore, the narrator does not stop to say so, but merely says, 'he shows,' although the king has not been mentioned. *Vide* [223]. The Turks avoid, if possible, the use of the 3rd person singular, particularly when speaking of people of a higher rank than themselves.

اگر لیوب<sup>۱</sup> عصاسین<sup>[128]</sup> ائنه<sup>۲</sup> آلوب اشکنه<sup>[35]</sup> بنوب  
 he mounts his donkey he takes (as a) support his stick saddles  
 تاتاره دوش اوگیمه<sup>۳</sup> دیوب طوغری<sup>۴</sup> سلطان علا الدین  
 Ala-il-deen's Sultan straight saying 'precede me' to the Tartar  
 سراینه گلوب حضور پادشاهه گیروب سلام ویرر<sup>۵</sup>  
 gives the salaam enters the presence of the Padishah coming to his Sarai

<sup>1</sup> Pronounced é-éhr-lá-yüp, the گ being softened down as much as possible.

<sup>2</sup> This is a corruption of the Arabic word ثنلی théná, 'bending over:' hence 'a stick.'

<sup>3</sup> Pronounced dúsh-ú-ní-mah, lit., 'fall before me.'

<sup>4</sup> Pronounced dogh-rü, vide page 16.

<sup>5</sup> When a Mosolman comes into the presence of another, he gives the *salam* or pass-word of distinction among the faithful, at the use of which by one who is not of their religion, the Turks feel much offended. This distinction does not truly exist in the regulations of the Mohomedan faith, because the Arabs of the desert—who are unsophisticated by contact with the false civilization of Turkey—give and take the *salam* indiscriminately. The author imagines that this first arose from the Christians considering it a sin to give the *salam* or to repeat the profession of faith as the Mosolmen do, and the Turks afterwards assumed this distinction to themselves. Some years back it would have been dangerous, as it is still not prudent, to give the *salam* to a fanatic. The following passage from the Keran should be quoted to them against their present prejudices: وَلَا تَقُولُوا لِمَنْ أَلْفَقِيَ إِلَيْكُمْ السَّلَامَ

لَسْتُ مِنْهُمْ وَلَا تَبْتَغُوا عِزَّ الدُّنْيَا فَعِنْدَ اللَّهِ مَغْنَمٌ كَثِيرَةٌ كَذَلِكَ

## لطایف خواجہ نصرالدین افندی

علا الدین غضبہ گلوب شو بنم زیر حکممدہ اولان  
being under my government my this' comes to anger Ala-il-deen

ولايتلرک علما و مشايخندن برکمسه  
any one from among the sages the wise men of the country

بولنمديگه<sup>1</sup> بولنلره جواب ويره<sup>[67]</sup> ديوب  
saying (which) 'should give an answer (that) to these not to be found

تأسفده ايکن بريسي<sup>[47]</sup> ايدر بوسؤاللره برکيمسه  
any one to these questions' says some one being in regret

جواب ويره مز<sup>[60]</sup> بلکه<sup>2</sup> خواجہ نصرالدین افندی  
Effendi Nasr-il-deen Khoja except cannot give answer

جواب ويره همان<sup>[123]</sup> پادشاه امر ايلر<sup>[64]</sup>  
commands the King immediately 'he may give answer

نصرالدین افندیه تاتار چيقارلر عجله  
quickly they send forth a Tartar to Nasr-il-deen Effendi

واروب خواجہ يي بولوب پادشاهگه امريني<sup>[210]</sup> سويلر  
he speaks command the Padisha's finding (out) the Khoja arriving

همان<sup>[123]</sup> اول ساعت نصرالدین اشکن<sup>[128]</sup>  
his donkey Nasr-il-deen at that very moment at once

<sup>1</sup> This is evidently a mistake. بولنمديگه can never make, as the ق must be turned to غ, and therefore it should be بولنمديغه; but as everything is sacrificed to facilitating the pronunciation, the گ is substituted for the غ in this instance, it being easier to say *bū-lun-mā-di-ga* than *bū-lun-mā-di-gha*.

<sup>2</sup> This word might have been placed in the list of expletives: it is a Persian adverb, signifying 'on the contrary.'

سیاحت ایدوب گزرلر ایکن<sup>[248]</sup> سلطان علا الدین<sup>1</sup> ولایتنه  
 to his country Ala-il-deen Sultan passing over (it) travelling over  
 وارلر پادشاه ده<sup>[128]</sup> بونلری دینه دعوت ایدر بو  
 these invites (them) to the faith these also the king they arrive  
 اوچی<sup>2</sup> دخی ایدرلر بزم هر بریمزک<sup>[47]</sup> برر<sup>[49]</sup> سوآلی  
 (his) question a one of us each of us they say also three  
 واردر اگر جواب ویررسنر سزگ دینگز<sup>[210]</sup> گیرلیم  
 'we will enter to your religion you answer (us) if there is (we have)  
 بونلر بو قوله راضی اولدیلر اندن<sup>[27]</sup> سلطان علا الدین  
 Ala-il-deen the Sultan upon this consented to this word these  
 علماس<sup>3</sup> [سنی] و مشایخن<sup>[128]</sup> جمع ایلوب بونلرک سوالرینه  
 to their questions of these assembling and his sages his wise men  
 اصلا جواب ویرمگه<sup>[74]</sup> بریسی قادر اولمدیلر سلطان  
 Sultan were not competent one of them to give an answer at all

<sup>1</sup> علا الدین. Observe that both this word and the one just above it, افندی, which should be in the genitive case according to rule [210], are not changed, because of rule [213]: both being Arabic words, they are not necessarily subject to the Turkish construction. It would not be incorrect to say افندیگ زمانده nor افندیگ ولایتنه, but it would be too complex, as both are preceded by an Arabic qualifying noun [212], which suffices to make the sense clear.

<sup>2</sup> بو اوچی *bū-ū-chī*. We have already had occasion to observe the use of the demonstrative pronoun in the singular, with a noun of number. This remark properly belongs to the Syntax; but it is impossible to note every little peculiarity of a language so capricious as this, without entering into wearisome details; besides, something must be left to the intelligence of the learner.

<sup>3</sup> Pronounced *'ū-lū-mā-sin* [128].

صوپی گورنجه قراری قلمیوب<sup>۱</sup> گولہ سگرد<sup>۲</sup>  
 the water seeing resistance retains not to the pond runs

همان دوشمکت محلنده گولدن قور باغه لر اوتمگه<sup>[74]</sup>  
 at the place of falling from the pond the frogs to cry out

باشلرلر اشکت اورگوب<sup>۳</sup> گیرویہ<sup>[16]</sup> قچار  
 the donkey being frightened back runs away

خواجہ واروب اشکی طوتار آفرین ای گول قوشلری  
 the Khoja going the donkey catches 'bravo' oh! 'pond-birds'

دیوب بر آوچ اقچه گولہ<sup>[18]</sup> آتوب وارث  
 a saying handful (of) pence (into) the pond throwing go ye

حلوايہ<sup>۴</sup> ویر گیدہ<sup>[123]</sup> یثک  
 for sweetmeats give (this money) (you fine fellows) 'and eat them'

دیمش \*  
 he said

[۴۴] خواجہ نصرالدین افندی زمانندن اوچ رهبان  
 Khoja Nasr-il-deen Effendi three in his time hermits

هر علمده ماهرلر ظهور ایدوب عالمی<sup>[16]</sup>  
 in every science excelling appeared (in the world) the world

<sup>1</sup> قلمیق negative form, قلمیوب the gerund 'to remain.' translated positively,—'The donkey, on seeing the water, to him (power of) resistance remains not.'

<sup>2</sup> Pronounced *sy-gir-dir*, from سگرتمکت *sy-girt-mek*.

<sup>3</sup> Pronounced *ur-güp*, from اورکمکت *urk-mek*.

<sup>4</sup> Instead of giving drink-money, the Mohomedans very properly make presents of money for a better purpose than that of poisoning the objects of their generosity.

گیدرایکن قویریغنه<sup>۱</sup> چامور بولشور<sup>۲</sup> خواجہ همان  
at once the Khoja dirties mud to its tail going (along)

اشکد قویریغنی کسوب هگبه ننگ ایچنه<sup>۳</sup> قیوب بازاره  
to the bazaar placing into the sack cutting its tail of the donkey

واروب مزاد ایدرلرایکن<sup>۴</sup> بر حریف ایدر بو قویرقسن<sup>۵</sup>  
without a tail this says man a they making auction going

اشک نیه<sup>[۴۰]</sup> یرار خواجہ سز بازارنی  
its price you' the Khoja use is it? for what donkey

ایده<sup>۶</sup> گورگ قویرق یبانه دگلدر دیمش \*  
he said 'it is not in the desert the tail look ye make ye

[۴۳] برگون خواجہ براوزاق یردن گلورایکن<sup>[۲۴۸]</sup> اشکی  
his donkey coming from a distant place the Khoja One day

غایت ایله صوصامش ناگاه برگولگ کنارینه<sup>[۲۱۰]</sup> گلور مگر  
but comes to the side of a pond suddenly got thirsty very much

بو گولگ اطرافنی غایت یوجه ایملش خواجہ ننگ اشکی<sup>[۲۱۰]</sup>  
donkey the Khoja's was high very pond's side this

<sup>۱</sup> قویرق 'tail,' قویریغنی 'his tail;' or rather قویروغنی *ko-i-ru-ghî*, as being easier to pronounce. قویروغینه *ko-i-ru-ghî-nah*, 'to his tail' [35], the و and ی being synonymous letters.

<sup>۲</sup> From بولشمتی 'to stick to,' as mud might do. This word is also used to express the act of infringing quarantine. بولشتیلر 'they met together,' or 'contaminated each other.'

<sup>۳</sup> Pronounced *haî-bé-nin-i-chî-nah* [210].

<sup>۴</sup> 'Whilst they were making the sale by auction' [248].

<sup>۵</sup> قویروقسنز *kü-i-rük-siz*, 'tail-less.'

<sup>۶</sup> For گورگ *gü-rün*, for گورگزر *i-de-niz* [69], and ایدنه *i-de-niz* [69], and گورگزر *gü-rün*, for گورگزر. Vide note 2, page ۲۰.

ندن (نه دن) بلورسین دیدکده الی ایاهی  
his feet his hands ' having said ' do you know (him) whence

صوغور<sup>1</sup> آندن<sup>[27]</sup> بلورم دیمش برگون خواجہ  
the Khoja One day she said ' I know (it) from this get cold

اودونه<sup>2</sup> طاغہ گیدرایکن الی ایاهی  
feet his hands (and) going to (the) mountain to (cut) wood

اوشومش خواجہ همان بن اولدم دیوب  
saying ' am dead I Lo' (expletive) the Khoja got cold

براغاجگدبینده<sup>[35, 210]</sup> یاتور قوردلر گلوب اشکنی<sup>[36]</sup> یمگہ  
to eat his donkey coming the wolves he lies (down) under a tree

باشلرلر خواجہ یاتدیغی<sup>3</sup> یردن قوردلر  
to the wolves in the place (where) he was lying the Khoja they begin

ایو بولدیکثر صاحی اولمش<sup>4</sup> اشگی دیمش \*  
he said ' a donkey (whose) master is dead you have luckily found'

[۴۲] برگون خواجہ اشکنی بازارہ گوتوروب  
taking to the bazaar his donkey the Khoja One day

<sup>1</sup> From صومق 'to get cold,' which would make صوور in the second person, present tense. The غ is put in to facilitate the pronunciation, so-ghūr.

<sup>2</sup> Pronounced ā-ā-nah.

<sup>3</sup> From یاتمق 'to lie down.' یاتدق past verbal noun, with the possessive affix, یاتدیغی 'his having lied down,' the ق changed to غ because coming before a vowel, and the first ی introduced to facilitate the pronunciation.

<sup>4</sup> Lit., 'his master dead,' forming a compound adjective to 'donkey.'

قاضی اولمش خواجہ گرچک دیرسین قاضی اولہ-  
his being about to- thou sayest truly ' the Khoja 'become a Cadi

-جغنی<sup>[84]</sup> بن بلوردم زیرا بن عمادہ درس  
a lecture in the colonnade I because knew (it) I -become a Cadi

ویررایکن<sup>[72]</sup> اول اشک قولقلرین<sup>[128]</sup> دیکوب دگلرایدی<sup>[65]</sup>  
listened sticking up its ears donkey that whilst giving

دیمش \*  
he said

[۴۰] برگون خواجہ نگ- اوینہ بر آدم گلوب اشگی  
the donkey coming a man to the house-of the Khoja One day

استر خواجہ ایدر اشک اودہ یوقدر  
'is not in the house the donkey' replies the Khoja asks (for the loan of)

قضا اتفاق<sup>۱</sup> اشک ایچرودہ باغریر حریف ایدر  
says the man brays within the donkey it so happened (that)

ہای خواجہ افندی اشک ایچرودہ باغریر خواجہ  
Khoja 'is braying within the donkey Effendi Khoja Oh!'

نہ عجایب آدم ایمش سین<sup>[87]</sup> اشگہ اینانورسگدہ<sup>[129]</sup>  
you believe to the donkey you must be what an extraordinary man '

اق صقالیم ایلہ بگا اینانمزسین دیمش \*  
he said 'you do not believe me with my grey beard

[۴۱] برگون خواجہ قاریسنہ<sup>[85]</sup> آقاری اولمش<sup>۲</sup> آدمی  
a dead man wife' to his wife Khoja One day

<sup>1</sup> Arabic.

<sup>2</sup> Pronounced *ulmish*, from *ulmek*, 'to die,' past participle [105], used adjectively, with *آدمی adamî*, in the accusative case after *بلورسین bi-lur-sin*.

کندی ارقاسنه قیوب اشگہ برقامچی اورب  
striking a (blow with the) whip to the donkey placing on his own back

گتور صوفی آل سمریگی<sup>[34]</sup> دیمش \*  
he said thy saddle take my woollen (pelisse) give  
[۳۸] برگون دخی صوفین<sup>[128]</sup> چقاروپ اشگ اوستونه  
on the donkey taking off his woollen (pelisse) also day One

قور بر حریف بونی گوزہ درایمش فی الحال صوفی  
the woollen (pelisse) at once was watching him man a he places

آلوب یوری ویر<sup>۱</sup> اشک اول زمان  
(at) that moment the donkey takes to run (away with it) taking

باغرمغہ<sup>۲</sup> باشلر خواجہ ایدر استر باغر استر چاغر  
to call (or) please to bawl please' says the Khoja begins to bray

نایدہ سی یوق حریف ایسہ بونلرک باغروب چاغر دیغنی  
and its bawling crying of this one's But the man 'it is useless

اشد کده<sup>[130]</sup> گتورب صوفی یرینہ قیوب  
placing into its place the woollen (pelisse) brings back hearing

قاچر گیدر \*  
runs away

[۳۹] برگون خواجہ افندی اشکن<sup>۳</sup> غایب ایدوب  
losing his donkey Effendi Khoja One day

حریفک برینہ<sup>[35, 210]</sup> سؤال ایدر<sup>[64]</sup> حریف ایدر گوردم فلان یرده  
in such a place I saw (it)' replies the man enquires to a man

<sup>1</sup> Pronounced *yú-rú-yi*, from *yúrúmek*. It should therefore, properly speaking, be *یورمگه ویر* 'he gives to running;' but it is shortened into *yúri vérir*.

<sup>2</sup> Dative infinitive of *باغرمق*.

<sup>3</sup> For *اشگنی* [128].

ویرہ ایم [67] دیوب آندن ایچری  
 within (his house) from thence saying (which) 'I will lend (him)  
 گیروب بر مقدار طوروب گلوب ایدر  
 he says (and) coming remaining (away) a certain (time) entering  
 اشگین<sup>1</sup> گوگلی اولمدی و ہم  
 also and has not been (does not choose) the wish of the donkey '  
 بگا اشک دیر کہ بنی اللہ ویریر  
 if you- into hands (of strangers) me " that says the donkey to me  
 ایست بنم قولامہ اورلر ہم [128] سنگ  
 of you and they will strike to my ears my -should give (lend)  
 عورتگہ [34] سوگرلر \*  
 " they will curse to your wife

[۳۷] بر گون خواجہ اشکینہ [35] بنوب باغچہ بہ  
 to the garden mounting (to) his donkey Khoja day One  
 گیدرکن یولدہ برایش ایمگہ گلووکن ارتاسندن صوفین<sup>2</sup>  
 his pelisse from his back having something to do on the way going  
 چتاروب اشگک سمرینگ اوستونہ [210] قور خرمنز  
 a thief he places to its upon of the saddle of the donkey taking off  
 گلوب صوفی چالار گیدر خواجہ  
 the Khoja and goes (away with it) steals the woollen (pelisse) coming  
 گلور گورر کہ صوف یوقدر  
 is not (forthcoming) the woollen (pelisse) that sees comes  
 همان اول ساعت<sup>3</sup> اشگک صرتندن [35, 210] صرینبی آلوب  
 taking (off) its saddle from its back of the donkey quickly (*expletive*)

<sup>1</sup> Here, again, the unestablished orthography of this language is evident :  
 اشک would make اشگک, and not as above. <sup>2</sup> For صوفینی. Vide [128].

<sup>3</sup> Lit., 'that hour,' *sur l'instant*, as the French would say.

کہ اوجی گلمز تکرار بوزار ینہ صارر  
 ties it again he spoils (his turban) again does not suffice its length that  
 ینہ گلمز<sup>۱</sup> خواجہ نشد جانی صقیلور<sup>۲</sup> صاریغی  
 the muslin gets vexed the temper of the Khoja it is too short again  
 آلور گلوب بدستانده مزادہ<sup>۳</sup> ویرر  
 he gives (it) in sale by auction in the bazaar coming he takes  
 مزاد اولورکن<sup>[۲۴۵]</sup> بر حریف گلور مشتری اولور خواجہ  
 the Khoja becomes buyer comes a man the sale taking place  
 اصول ایله گزوجه<sup>۴</sup> حریفه یاقلشوب<sup>۵</sup> برادر صقین  
 take care brother' approaching to the man secretly quietly  
 المہ زیرا بو صاریغند<sup>[۱۹]</sup> اوجی گلمز دیمش \*  
 he said 'is short (the) length of this muslin because do not buy  
 [۳۶] بر گون خواجہ یه بر آدم گلوب اشگنی<sup>۶</sup> استر  
 asks his donkey coming man a to the Khoja day One  
 خواجہ دخی بونده طور وارايم اشگه  
 (to) the donkey let me go stay here' (expletive) the Khoja  
 طانشه ایم<sup>[۶۷]</sup> اکر اشگد گوگلی<sup>[۲۱۰, ۳۵]</sup> اولور ایسه  
 should be (so) his will of the donkey if that I may consult

it is spelt two ways in the space of two lines: صرار and صارر. Vide note 7, page 27, on unestablished orthography.

<sup>1</sup> Lit., 'it comes not,' from گلمک.

<sup>2</sup> Pronounced *sy-ki-lur*, from صقلمت *sy-ki-l-mak*.

<sup>3</sup> Properly speaking, this should have two د's. The ablative case of مزاد would be مزادده; but they would not like to write or pronounce the two, so they clip one.

<sup>4</sup> Pronounced *gi-z-lü-jah*.

<sup>5</sup> Pronounced *yak-la-shüp*, from یاقلشمت *yak-lash-mak*.

<sup>6</sup> Pronounced *i-shé-gi-ni*: the accusative of اشک, with the possessive affix ی.

اکرام ایدوب طعام گتوررلر مگر اول سنه  
 year that but they take (bring) food making compliments (to him)  
 قحط ایمش خواجہ یر ایچر و کندو کندویه ایدر  
 says to himself drinks eats the Khoja it was famine  
 شهرنه پک اوجوزلق<sup>[197]</sup> شهر در و برندن<sup>[47]</sup>  
 from one (person) and 'it is a town cheap(ness) very (to) this town'  
 سؤال ایدر اول آدم ایدر بئی آدم مجنون میسین<sup>1</sup> بوگون  
 to-day are you mad? you fellow! says man that makes question  
 بیرامدر هرکس قوتی اولدیعنه گوره<sup>[136]</sup> اولرنده  
 in their houses (homes) according to his means every one it is Bairam  
 بشوررلر گتوررلر<sup>2</sup> آش ایچون<sup>[135]</sup> طعام غنیدر  
 is abundant the food for this reason (and) they bring they cook  
 خواجہ اه کشکه<sup>[123]</sup> هر گون بیرام اولیدی<sup>3</sup>  
 ' (if) it were Bairam day every would to God (that)! Ah!' the Khoja  
 دیمش \*  
 he said

[۳۰] بر گون نصرالدین افندی صارق صرر<sup>4</sup> گورر  
 he finds he ties a muslin Effendi Nasr-il-deen day One

<sup>1</sup> Vide note 7, page 27.

<sup>2</sup> 'Each man brings what he can, according to his means,' to the room where strangers are entertained at the common expense of the town or village, so as to avoid a person in power, or a Bashi Bozük, from taking violent possession of a house, which he would be sure to do, under the excuse that there being no inns, they are bound to supply him with provisions, both by the laws of hospitality and by the law of the strongest.

<sup>3</sup> اولسه ایدی [78] 'If it might be!'

<sup>4</sup> Pronounced *sarar*, from صرمت 'to tie up' (a turban). Observe that

ضیافت یرینه      وائر      بونی<sup>[31]</sup>      قپودان  
to the place of the feast      he goes      him      from the door

فارشلوب      بیورگ<sup>1</sup>      خواجہ افندی      دیوب  
(they) came to meet him      please be seated      Effendi Khoja      saying

تعظیم و تکریم ایله      سفره باشنه      اوتوردوب  
with honors and compliments      at the head of the table      seating him

بیورگ      خواجہ افندی      دیرلر      خواجہ      ده  
pray be seated      Effendi Khoja      they say      the Khoja      also

کوارکینگ      یگنی<sup>[35, 210]</sup>      طوتر      بیورگ      کورکیم  
takes hold of (its) sleeve      of the pelisse      please be served      O my pelisse

طعامه      دیر      خلق عالم      باتوب      خواجہ یه      نیلر-  
he says      the people      looking      to the Khoja      'what-

-سین<sup>[65]</sup>      دیدکلرنده      خواجہ      ظاهر      اکرام      شمدي  
on their saying      Khoja      apparently      the honors      now

کورکه      طعاهي      دخي      اول      یسین<sup>2</sup>      دیمش \*  
the food      to the pelisse      also      (it) eat      he said 'let (it)

[۳۴] نصرالدین افندی      برگون      برشهره      وائر      گورر      که  
Effendi Nasr-il-deen      one day      to a town      that sees goes

خلق عالم      ییوب ایچمکده<sup>3</sup>      خواجہ یه      گوررلر<sup>4</sup>  
the people      (are) in eating and drinking      to the Khoja      they see

<sup>1</sup> بیورگ, pronounced *bū-yū-run* [56], *vide* note, page 56.

<sup>2</sup> *Vide* [69]. The و and ی being, in many cases, synonymous letters, they change about according to note \*, page 16.

<sup>3</sup> *Vide* [253]. Here it is the *present* participle or verbal noun, with the post-position ده, and therefore it must be translated by the *present* tense: 'are (about) in drinking' [130].

<sup>4</sup> *Vide* note 1, page ۱۲: 'they look to him.' Dative case.

یهودی انلرده دخی بنمدر سلطان دیدکده همان  
at once having said 'my Lord are mine these also' the Jew

بره گیدی<sup>۱</sup> شرت یهودی دیوب باشنه اورارق  
beating on his head exclaiming 'Jew-malice Oh! what'

محکمہ دن طشره چیتاردیلر خواجه شمدي کورکي  
the pelisse now the Khoja they turned out from the Mehkemi

و قاطري<sup>۳</sup> دخی قبوللنوب اوینه گیتمش دیمشدر  
they have said went to his house accepting also and the mule

[۳۳] او گون خواجه افندی دوگون ضیافتنه<sup>[۳۶]</sup> گیدر  
goes to a marriage feast Effendi Khoja day That

اوزرنده اثوابي اسکي بوني<sup>[۳۱]</sup> کوز تمیوب اعتبار-  
they do not- not looking (to) him old the clothes upon him

-ایتمزلر خواجه گورر که اولماز<sup>۴</sup> همان  
at once it is useless that sees the Khoja -pay him respect

اصول ایله<sup>۵</sup> طشره چیقوب اود گلوب کورکني<sup>[۳۶]</sup> گیوب  
putting on his pelisse coming to the house going out quietly

<sup>۱</sup> های گیده or بره گیده is a very common expression, to which they add the qualification they think appropriate, such as های گیده کافر 'what a scamp of an infidel'; های گیده پزهونگت or any other equally respectable denomination! Sometimes it is only های گیده ها *hai gi-dé-ha*! which is said in a tone of approval, 'What a clever fellow!'

<sup>۲</sup> اورارق Gerund [83], pronounced *vü-ra-rak*.

<sup>۳</sup> Of course in the accusative case.

<sup>۴</sup> Or اولمز, 3rd person of the present tense (*aorist*) of the negative اولمق, of the simple verb اولمق 'it does not do.'

<sup>۵</sup> اصول ایله (Arabic) the plural of اصل, and used in Turkish sometimes to signify 'in a quiet proper manner,' 'gently,' as above.

[220] التون آلدی شمدي انکارايدد یور دیدکده قاضي افندي  
the Cadi Effendi having said he denies now -gold-has-taken

خواجہ نگ یوزینه باقر خواجہ ایدر سلطانم بن دایدا  
ever I my Lord' the Khoja says turns (looks) to the Khoja's face

حق تعالی دن بیگ التون استردم [99] ویردی  
He has given (them me) I kept asking 1000 from God Almighty

اما صایدم براکسک او یله ایسه اول قدر التونی ویرن  
the giver of so much gold if so (be) one less (I found) I counted but

برینی دخی ویرر<sup>1</sup> دیدم التونلری  
the gold pieces I said he will give also the one (remaining)

[228] قبوللندم انجق سلطانم بو یهودی شمدي ارقامددکی کورکه  
the pelisse on my back now Jew this my Lord but I accepted

وبندیگیم<sup>2</sup> قاطره دخی صاحب چقار<sup>3</sup> دیدکده  
having said which 'will claim (I dare say) also and the mule I ride

<sup>1</sup> ویرر *aorist*, bearing a future signification, which is very common in Turkish: indeed, the future is oftener expressed by the present tense than the real future.

<sup>2</sup> بندیگیم, past declinable participle بندک, of the verb بنمک, with the possessive affix of the 1st person م [33], the ی introduced for the sake of euphony: ببندیگیم, and pronounced *bin-di-gim*. He should have said قاطر کی فاطر, but that was too long, so he lays stress on the گي of بندیگیم instead. These are little niceties, which a long practice and attention can only render evident to the student, and for which it is impossible to lay down any special rules. The Turks are naturally desirous of giving all the force and emphasis to their speech with as few words and as little trouble as possible, and that is why, in this instance, he clips the کی out of قاطر, and lengthens the first instead.

<sup>3</sup> چقار, *lit.*, 'he will turn out to be the proprietor.'

التون اتمق<sup>۱</sup> یہودی ایدر آ جانم خواجہ  
 Khoja O my soul' says the Jew '(have) thrown? the gold  
 بن سگا لطیفہ - اولسون دیو<sup>[123]</sup> ایتدم  
 I did (it) (expletive) that it should be a joke to you I  
 بر اکسک اولور ایسہ آلمم<sup>۲</sup> دیدیگز ایدی<sup>۳</sup> بقایم  
 let me see you had said I will not take (it) if it be one less  
 آلور می دیو لطیفہ ایتدم خواجہ بن لطیفہ بلم  
 do not know a joke I' Khoja 'a joke I made (expletive) will he take it  
 بن التونلری قبوللندم دیدکده<sup>[253]</sup> یہودی  
 the Jew having said (which) 'have accepted the gold pieces I  
 هایدی<sup>[193]</sup> محکمہ بہ گیدہ لم دیر خواجہ  
 the Khoja he says 'let us go to the Mehkeméh come along  
 ایدر بن محکمہ یہ یایان<sup>۴</sup> گنم یہودی  
 the Jew 'I will not go on foot to the Mehkeméh I' replies  
 خواجہ یہ بر قاطر گتورر خواجہ ایدر گوزل اما  
 but good' says the Khoja brings mule a for the Khoja  
 ارقامہ بر کورک<sup>۵</sup> لازم یہودی بر کورک دخی  
 also pelisse a the Jew 'is necessary a pelisse (fur) upon my back  
 گتورر بونلر قالقوب محکمہ ده قاضی افندی بہ واررلر  
 they go to the Cadi Effendi in the Mehkemí rising these (two) brings  
 قاضی سؤال ایتدکده<sup>[253]</sup> یہودی شو آدم بوقدر-  
 so-much- man this' the Jew having questioned him the Cadi

<sup>۱</sup> 'Is it likely you would have thrown me the gold?'

<sup>۲</sup> Here we see آلمم properly spelt, vide note 4, page ۵۶.

<sup>۳</sup> 1st pluperfect, indicative mood, 2nd person plural.

<sup>۴</sup> یایان, a Turkish substantive, 'a man on his legs,' 'foot-man,' in this sense, not in the sense of 'servant.'

<sup>۵</sup> ارقمہ بر کورک, pronounced *ar-ka-mah bir kürk*,—lit., 'to my back a pelisse'—is necessary for a person of my respectability.

وار ايمش يهودي بوني اشيدوب تجربه ايتمک ايچون  
was the Jew this hearing for to make trial

طقوز يوز طوقسان طقوز التون برکيسه ايچنه قيوب<sup>۱</sup> خواجه نگ  
999 of the Khoja placing in a purse (pieces of) gold

باجه سندن اشاغي آتر خواجه گورر که بر کيسه ايله التون  
purse of gold a that sees the Khoja throws down the chimney

طورر دعا مزر قبول اولدي ديوب کيسه يي اچار  
he opens the purse saying 'has been accepted our prayer' stands

التونلري صيار گورر که براکست بوني-  
the (person)- one less (there is) that (and) sees he counts the money

۲- ویرن<sup>۲</sup> بريني دخي ويرر ديوب  
saying which 'will give the (remaining) one also -giver (of) this'

قبوللنور بوکده يهوديي فتيل آلور همان قالدقار  
he rises at once gets fidgetty the Jew now (this time) he accepts

خواجه نگ قپوسين (سني) چالوب صباحت خير اولسون خواجه افندي  
Effendi Khoja good morning' knocking to the Khoja's door

شو بزم التونلري ويرر دير خواجه يهودي يه  
to the Jew the Khoja he says 'give (me) pieces of gold my these

ايتدي بازگان سن دلي اولمش سين<sup>۳</sup> بن حق تعالي دن  
from God Almighty I have you become mad merehant' answered

ايسته دم ايدي<sup>۴</sup> اول ويردي نه مناسبت سن بگا  
to me (can) you in what proper way gave He I had asked

<sup>۱</sup> قيوب, pronounced *ko-yüp*.

<sup>۲</sup> ويرن, the declinable present participle of ويرمک.

<sup>۳</sup> Vide note 7, page 27, and [76]—2nd perfect, indicative mood.

<sup>۴</sup> First pluperfect, indicative mood, [99] of ايتمک.

[۳۱] برگون خواجہ سوری حصارہ<sup>۱</sup> واروب گورر کہ  
 that he sees going to Sūr Hissar the Khoja Once  
 وافر آدملر جمع اولوب آیہ بقارلر خواجہ بونہ-  
 what an- ' the Khoja look at the moon assembled men many  
 -غریب ایر اولور<sup>۲</sup> کہ بزم بلده غریل قدر  
 as large as a sieve in our country for is this -extraordinary place  
 گوررلر<sup>۳</sup> اعتبار ایتمز لر بوند ايسه [123] هلال قدر آیہ  
 a moon the size of a crescent but here and care nothing for it they see  
 نقدر ادم جمع اولمش [64] بقارلر دیمش \*  
 he said 'they look (at it) assembled how many men  
 [۳۲] نصرالدین افندی آق شہر ده کرکرن یا رب  
 Oh Lord!' promenading in Akshehir Effendi Nasr-il-deen  
 بٹا بیش التون ویر اما براکسٹ اولور ايسه [239]  
 if one less (than the 1000) but give pieces of gold 1000 to me  
 آلام<sup>۴</sup> دیر ایش<sup>۵</sup> خواجہ نگ بر یہودی قومشوسی  
 neighbour a Jew of the Khoja he was saying 'I will not receive it

<sup>1</sup> As there are many towns of the name of Hissar, which means 'a fortified city,' they distinguish this one by 'Sūr,' another by 'Kara,' etc.

<sup>2</sup> اولور 3rd person singular, present tense, indicative mood of اولمش, 'he or it is,' signifying 'it may be, or 'can be,' or 'must be.'

<sup>3</sup> گوررلر ده. The ده here is an expletive of course [123].

<sup>4</sup> آلام. This word ought to be spelt آلم, the negative of آلمن, but the insertion of the ل gives a longer sound to the negative form, and implies that he will not accept it *on any account*.

<sup>5</sup> دیر ایش, the present participle of دیمش, with the 3rd person of the 2nd perfect of the verb ایم [76, 245].

جانگد فالمر خواجہ ده (دخي) اولديغي-<sup>[84]</sup>  
 in the place where- also the Khoja ' (nothing) remains of thy life'  
 یرده یاتوب آشته بن اولدم دیوب قلور<sup>۱</sup> خلق عالم  
 the people he remains saying 'I am dead behold' lies down -he was  
 بوئگ باشنه او شوب بر تابوت کتوروب ایچینه  
 in it they bring a hier assembling at the head of him  
 قیوب آوینه کتور<sup>۲</sup> لیم دیوب یولده  
 on the road saying 'let us take to his house' they place (him)  
 گیدرکن<sup>[248]</sup> بر چامورلی یر<sup>۲</sup> گلدیلر نه گونه گچه لیم<sup>۳</sup>  
 'shall we pass in what way' they came to a muddy place going  
 دیوب سویله شرکن همان خواجہ تابوتدن باشین<sup>[128]</sup>  
 his head from the bier the Khoja all at once whilst (thus) talking saying  
 قالدیروب بن صاغ ایکن شویولدن گیدرایدم<sup>۴</sup> دیمش  
 he said 'I used to go by this road when I was alive (well)' raising

<sup>1</sup> Here the verb denotes the requisite pause.

<sup>2</sup> Pronoun *cha-mür-lü yé-ra*. Vide note \*, page 16.

<sup>3</sup> Here we have the 1st person plural of the imperative mood having a future signification, and yet no other part of the verb could have answered the purpose this does. We must suppose that they were talking to one another, one saying 'Let us pass this way,' بوردن گچه لم (imperative); on which some one, using the tense of *last speaker*, asks, نه گونه گچه لم *né gü-nah giché lim?* 'in what way let us pass,' that is, 'shall we pass.' It is customary for one man to take up the words of another, and use them himself, as if he had said—'You say let us pass here (why that is impossible on account of the quagmire); in what way (can you say) let us pass here,' and that the narrator wants the reader to understand that he is quoting the words of the people is clear by his adding دیوب and 'whilst they were thus talking.'

<sup>4</sup> Thus we see this tense implies 'being in the habit of doing' [65].

برہ آدم [123] نیلرسین [65] شمدي دال کسلدیگی  
 on its being cut the branch now what art thou doing you stupid man '  
 گبی<sup>۱</sup> دوشرسین<sup>۲</sup> دیدکده [253] بوگا خواجہ  
 the Khoja to him (to this man) he having said this 'you will fall (as)  
 هیچ جواب ویروزی برده<sup>۳</sup> همان آغیج  
 the tree at once all of a sudden does not give answer any  
 کسلدیگی گبی خواجہ برده دوشر آندن  
 then (from that place) he falls to the ground the Khoja just as it is cut  
 قالقوب حریق اردندن سگردوب برہ ادم شگ بنم دوشه جگیم  
 my falling thou O you fellow' running after the man rising  
 بلدش اوله جگیم<sup>۴</sup> دخی بلورسین دیوب بوئش  
 this man's saying (which) 'thou knowest also my dying knewest  
 یقاسنه [210] صاریلور حریف خلاص بولمیوب ایدر  
 says does not find liberation the man he takes hold of to his gown

<sup>۱</sup> گبی is an adverb giving much force to a phrase. It here (being used expletively) implies 'immediately upon its being cut,' the primary signification however is simply, 'like.'

<sup>۲</sup> دوشرسین. We have already observed, page 27, note 7, that we cannot explain the incongruities of Turkish orthography unless indeed by considering it as *unestablished*. The second person present of the indicative mood is in some books written سن, and in others, as above, سین. We fancy that the narrator imagines he gives more force to his word by introducing the ی, as if speaking with emphasis, *dü-she-sin* instead of *dü-she-s n*. The use of the present for the future has been noted before and is very common.

<sup>۳</sup> برده. Adverb composed of بر and ها 'once again,' 'at once,' 'all at once,' as we should say.

<sup>۴</sup> اوله جگیم. Here we have the future verbal noun [106] with the possessive affix of the first person singular [33].

[۲۹] برگون خواجہ طاوٹرین (ینی) <sup>[129]</sup> برقفسه  
 Once the Khoja his fowls in a carrass (cage)

طولد یروب سور حصاره گیدر ایکن <sup>[248]</sup> شول <sup>[207]</sup> درد سندر <sup>[232]</sup> محبوسدر  
 filled Sour Hissar going these' poor (fowls) are in prison

باری بر آز قیو ویریم <sup>1</sup> دیوب جمله سنی  
 O Lord a little 'I will let them go saying all of them

صالی ویرد کده <sup>[253]</sup> طاوٹرک هر بریسی بر طرفه  
 the fowls having let loose each one of them (to another) from one side

قچار خواجہ الله بر دگنک <sup>2</sup> آلوب خروسی  
 Khoja runs away a in his hand the cock taking stick

اوگنه قاتوب قوالیوب گجه نگ یاروسنه <sup>[1210]</sup>  
 driving (him) before him (and) pursuing in the middle of the night'

صبح اولدیغین <sup>[128]</sup> بلورسند <sup>3</sup> یا نیچون گوندوزگ  
 that it is morning you know Oh! why of your day

او یله زمانی حاضر یولی بلمزین <sup>[108]</sup>  
 such a fate (time) the road present (is coming upon you) 'you do not know'

دیمش \*  
 he said

[۳۰] برگون خواجہ بر آغاجه چیتوب اوتوردیغی-  
 Once the Khoja on a tree mouuting the branch on which-

دالی کسمگه <sup>4</sup> بشلر اشاغیدن بر حریف کچرکن <sup>[248]</sup>  
 -he was sitting to cut he begins from below a man passing

<sup>1</sup> Observe the use of the optative for the indicative mood, 'that I may let them loose,' for 'I will let them loose,' or 'let me liberate them.'

<sup>2</sup> دگنک pronounced *dēi-nek*.

<sup>3</sup> Vide note 2, page ۵۰.

<sup>4</sup> Dative infinitive.

تچارلر و اوجوب گیدرلر خواجہ دخي  
also the Khoja they go (away) flying and they run away

اللہ براز اتمک آلوب پیگذارش یاننه [210] اوتوروب  
sitting near the spring taking bread some in his hands

پیگذار اتمک باطروب برحریف گلور [249] یرایکن  
comes a man and whilst eating (it) dipping bread in the spring

نه یرسن دیدکده [253] خواجہ اوردک چورباسي<sup>1</sup>  
‘art thou eating what’ the Khoja having said ‘duck soup’

یرم دیمش \*  
said he ‘I eat

[۲۸] نصرالدین افندیٹ بر خسته سي [210] وارایدي خاطر-  
Effendi Nasr-il-deen to the comers- had a sick person

-صومغه<sup>2</sup> گنلره خواجہ ایدر صباحدن صاغ ایدي  
he was well in the morning’ says the Khoja -to ask after him

شمدي اولیور \*  
‘he is dying now

plural noun arises, in the opinion of the author, from its being considered more poetic and *outré*, and therefore expressive. Attention is attracted to it in the same way as when some eccentric person of education makes use of any peculiar ungrammatical expression.

اوردگند [210], It should be, according to [210],<sup>1</sup> اوردک چورباسي<sup>1</sup> but as *chorba* is a foreign word it is treated like an adjective [219]. This looseness of style is very common.

<sup>2</sup> خاطر is an Arabic substantive, signifying ‘wishes,’ hence, by inference, ‘state of health.’ خاطر صومق ‘to ask after one’s health,’ ‘to inquire regarding any one.’ صومغه dative infinitive ‘to ask.’

## لطایف خواجہ نصرالدین افندی ۵

کوپک دخی خواجہ یہ [16] حملہ ایدر [64] خواجہ گورر کہ  
that sees the Khoja attacks on the Khoja the dog

کندینی تلف ایدہ جک همان [123] کوپگہ [20] گچ  
go away' to the dog on which will be worsted he (himself)

یگیدم<sup>1</sup> گچ دیمش  
he said 'go along I am overcome (conquered)

[۲۶] برگون خواجہ بر لیلک طوتوب اوینہ کتوروب  
took to his house caught stork a the Khoja Once

بچاق ایلہ بورنی وایاقلربی اوزوندردیو  
(saying that they were long) and its legs its nose with a knife

کسوب<sup>2</sup> بریوکسک یرده اوتوردوب<sup>3</sup> اشته شمدي فوشه بگزه دگ<sup>4</sup>  
'thou art like a bird now lo' causing it to sit in a high place he cut

دیمش \*  
he said

[۲۷] برگون خواجہ گورر کہ پیگارش<sup>5</sup> باشندہ وافر  
many at the head of a spring that sees the Khoja Once

اوردکلر<sup>6</sup> اوینار [232] خواجہ سکردوب طوتایم دینجہ  
saying 'that I may catch (one)' runs Khoja are playing ducks

<sup>1</sup> یگیدم from بگمک 'to conquer,' the passive form of which is, by the insertion of ل [107], یگلمک:—It should therefore be properly یگلمد 'I am conquered'; but as this would resemble the word یگلمک pronounced *yé-ni-le-mek* 'to make new,' the ل is softened into ی, and thus a useful distinction is made between the two words.

<sup>2</sup> Observe the use of a gerund to indicate a pause.

<sup>3</sup> Causal of اوترمتق [60]. <sup>4</sup> *Lit.*, 'to a bird thou hast resembled.'

<sup>5</sup> Pronounced *pūnar* instead of *pu-na-rin*.

<sup>6</sup> اوردکلر اوینار. The habit of placing a verb in the singular to a

یا طوغردیغنه<sup>۱</sup> انا نور سنده<sup>۲</sup> اولدوگنه<sup>۳</sup> انا نمر میسین<sup>[119]</sup>  
 'you do not believe its dying you believe to its making children Oh!'

دیمش \*

he said

[۲۵] برگون خواجہ مقبره لرگ اراسنده<sup>[210]</sup> گزرکن<sup>[105]</sup> گور  
 he sees walking about amongst the tombs Khoja Once

که بر قوجه کوپک بر مزار طاشک استونه<sup>[210]</sup> یانیور خواجہ  
 the Khoja lies on a tombstone an old dog that

طاریلوب الینه بر چوماق آتوب کوپکه اورمق استر  
 wishes to strike the dog he takes a thick stick in his hand gets angry

<sup>1</sup> Infinitive mood دوغردق, declinable participle دوغرمق, with the possessive affix of the 3rd person دوغردیغی (the ق being turned to غ [57] before a vowel), and in the dative case دوغردیغنه the ی being dropped on the intervention of the ن [35, 127].

<sup>2</sup> *Sandah* is an expression of contempt: 'you stupid man' [123]. It is curious that this word *sanda*, in common parlance, is contracted into *sánd*, and then it is only a term of familiarity (not of contempt) to draw the attention of the person you address. بق سنده pronounced *bak sánd* 'look at me,' i.e. 'listen to me.' دیه سنده pronounced *déh sánd* 'do thou speak.' We have had frequent occasion to mark this system of contracting words among our aboriginal cousins of the Hindo-Germanic race, at which we ought not to be astonished, considering how much Europeans indulge in it, particularly in the English language.

<sup>3</sup> اولدوگنه. This is precisely in the same form as the دوغردیغنه, the original verb اولمک only having its termination in ک instead of the ق of دوغرمق, and of course the ک becoming گ where the ق had become غ [57]. The و here and the ی above are for the sake of euphony.

کتوروب قوللرر قزغان صاحبی برگون  
one day the proprietor of the kazan (and) makes use of (it) brought (it)

بش گون بقارگورر<sup>۱</sup> قزغان گلمدی  
has not come (back) the kazan (waits) sees days five

خواجہ نث اوینہ<sup>[210]</sup> گلوب دق باب ایلر<sup>[64]</sup> خواجہ  
the Khoja knocks at the door going to the Khoja's house

قاپویہ گلوب نہ استرسین<sup>[128]</sup> دیدکده<sup>[253]</sup> قزغانی  
the kazan ' on his saying 'wantest thou what' coming to the door

دیرم خواجہ ایدر سن صاغ اول<sup>۲</sup> قزغان مرحوم اولدی<sup>۳</sup>  
'is dead the kazan may you remain well' replies Khoja 'I say

حریف خواجہ افندی هیچ قزغان اولورمی<sup>[118]</sup> دیدکده<sup>[253]</sup>  
on saying which 'can a kazan ever die? Effendi Khoja' the man

<sup>۱</sup> بقارگورر. Two Turkish verbs of the same meaning together, in order to give force of expression—'he looks (about him and) sees (that it is not returned).'

<sup>۲</sup> سن صاغ اول 'May you be preserved!' is the phrase of condolence on the death of any one.

<sup>۳</sup> مرحوم is an Arabic adjective meaning 'defunct,' because 'taken into God's mercy.' When speaking of the death of a Christian they use, contemptuously, the same word as they would if referring to the death of a horse or cow — مرد *murd* 'he died,' from the Persian verb مردن 'to die.'

خواجہ یا بر بو اوہ کوچ<sup>۱</sup> ایتمدک می دیمش \*  
he said 'have we not removed? to this house we(I) why' Khoja

[۲۴] برگون خواجہ قونشی سندن<sup>۲</sup> برزغان  
large kettle (caldron) from his neighbour Khoja One day

آلوب ایشنی<sup>[۲۵]</sup> گوردکنسگرہ<sup>۳</sup> قزغانگ ایچنہ  
into the (said) kettle after having done (seen) his business taking

بر کوچک طنجہ قیوب گتوروب صاحبہ ویردکدہ  
on giving it to the proprietor he took placing saucepan small a

صاحبی اولان حریف<sup>۴</sup> گورر کہ قزغانگ ایچندہ بر کوچک طنجہ  
saucepan small a in the kazan that sees the proprietor

وارد<sup>[۲۵]</sup> بونددر دیر خواجہ ایدر قزغان  
the kazan' answers Khoja he says 'what is this' there is

طوغردی حریف طنجہ یی قبوللنورہ<sup>۵</sup> ینہ  
again accepts the saucepan the man 'has made a little one

برگون خواجہ قزغانی استیوب آلوب اوینہ  
to his house took (it) asking for the kazan Khoja another day

<sup>۱</sup> Pronounced *güch*.

<sup>۲</sup> It should be pronounced, at least—if not written—*ko-nu-shü-sin-dan*.  
*Vide* the note on the rules of euphony, page 16.

<sup>۳</sup> *ایش کورمکت*. To *see* to a matter is as good as doing it, and often better than getting it done.

<sup>۴</sup> Lit., 'The man who was the proprietor.'

<sup>۵</sup> قبوللنور from قبوللنمت. The Arabic word قبول 'acceptance' is made into a simple Turkish verb.

اولمش خواجه یه ایدرلر بونلری کیم یاقدی  
 'has burnt who these (clothes)' they say to the Khoja has become  
 خواجه یارین قیامت توپاچق ایمش اسباب  
 clothes was to rise the day of judgment to-morrow' (the) Khoja  
 نیه<sup>[40]</sup> لازم دیمش\*  
 he said 'is required?' (for) what

[۲۳] برگون خواجه نډ اوینه<sup>[210]</sup> خرسز گیرمش  
 entered a thief into his house of the Khoja One day  
 هرهنه سی (ایسه)<sup>[41]</sup> وارایمش دوشیروب ارقاسنه یوکلنوب  
 loading on his back collecting there was whatsoever  
 چیقوب کتمش خواجه ده (دخی) باقی قلانی<sup>۱</sup> طوبلیوب  
 gathered up the remainder also the Khoja he went out  
 خرسزگ اردینه<sup>[210]</sup> دوشر<sup>۲</sup> اوینه خرسز  
 entering in his house the thief (fell) he went after the thief  
 خواجه ده اردندن خرسزگ قپوسین<sup>[128]</sup> دق ایلدکده<sup>[64]</sup>  
 knocking the thief's door after him also the Khoja  
 خرسز نه استرسین<sup>۳</sup> خواجه افندی یه دیدکده<sup>۴</sup>  
 having said to the Khoja Effendi 'wantest thou what' the thief

<sup>۱</sup> باقی قلانی an expression composed of an Arabic and a Turkish word, both having the same meaning, but which together might be considered to give strength of expression, 'the remaining things that were left.'

<sup>۲</sup> دوشر from دوشمک 'to fall,' but frequently used for 'to go in pursuit of.'

<sup>۳</sup> Vide note 7, page 27.

<sup>۴</sup> Here we see particularly how necessary it is to attend to the pauses which the gerunds indicate: if we were not to make a pause at this gerund [253] the sense would be lost.

اویله سویلر<sup>۱</sup> خواجہ کرچک صانوب قوزویی بوغازلر  
 kills the lamb thinks (that he is in) earnest (the) Khoja he speaks thus  
 اندن خواجہ آرقاسنه اوروب<sup>۲</sup> برسین (بری سنی)<sup>۳</sup>  
 one of them placing (the lamb) on his back the Khoja then  
 انگاده آتش یاقوب قوزویی بریان ایتمگه باشلر ناگاه<sup>۴</sup>  
 then he begins to roast the lamb lighting a fire then  
 قارداشلری صوینوب اثوابی خواجہ یه تسلیم  
 consignment to the Khoja their coats undressing his companions  
 ایدوب هربری برطرفه اوینامغه<sup>۵</sup> گیدرلر  
 they go to play to a different direction each one of them making  
 خواجہ ده اثوابنگ جمله سنی<sup>[210]</sup> آتسه اوروب یاقر  
 burns casting to the fire the whole of the clothes also the Khoja  
 برازدن ستره سکردشمکدن گيرو گلدکلرنده<sup>[253]</sup>  
 on their coming back having promenaded after a little while  
 گوررلر که اثوابنگ جمله سی<sup>۶</sup> یاقوب گل  
 cinders burning the whole of their clothes that they see

<sup>1</sup> That is, his friend, who does not think that the Khoja will take the thing in earnest.

<sup>2</sup> اوروب pronounced *vü-rüp* from اورو مق pronounced *vür-mak* 'to strike,' thence 'to throw,' *ergo* 'to carry' : lower down it is 'to cast (into the fire).'

<sup>3</sup> *Vide* [128].

<sup>4</sup> انگاد and ناگاه are both Persian adverbs, signifying 'then,' 'at once,' 'upon this,' suddenly,' 'afterwards,' etc.

<sup>5</sup> Dative infinitive.

<sup>6</sup> Note that [210] اثوابنگ جمله سی is here the nominative to the active verb یاقوب 'burning'; just above it was in the accusative case اثوابنگ جمله سنی.

صو قوتیلہ چقبوب خواجہ نگ اوستی<sup>[210]</sup> باشی  
(and) his head upon him of the Khoja coming out with force the water  
اصلاندقدہ همان<sup>[123]</sup> خواجہ داریلوب ایشته بویلہ دلی-  
for thy thus- so' getting angry the Khoja at once getting wet  
-افدیغ ایچون گوتوگہ بو اغاجی صوقمشلر دیمش\*  
he said 'they have stuck stick this -running mad(ly)

[۲۲] خواجہ نصرالدین افندی نگ بر قوزویی<sup>[210]</sup> وارایمش<sup>[91]</sup>  
there was (he had) lamb a of Effendi Nasr-il-deen Khoja  
کہ غایت ایلہ<sup>[24]</sup> بسلرایمش برگون براز یاران<sup>۱</sup>  
friends some one day he (used to) bring up with much (care) that  
جمع اولوب قوزویی<sup>۲</sup> خواجہ نگ الندن<sup>[210]</sup> آلوب بیہلم<sup>[69]</sup>  
'let us eat' taking from his hands of the Khoja the lamb assembling  
دیرلر بری اول گلوب ایدر ای خواجہ یارین  
to-morrow O Khoja' says coming first one of them they say  
قیامت قوپاچق ایمش بو قوزویی نیلرسین<sup>۳</sup> (نه ایلرسک) گتور  
bring what will you do (with) this lamb will rise the last day  
شونی<sup>[31]</sup> بیہلم<sup>[69]</sup> خواجہ اینانمز<sup>۴</sup> دخی گلوب  
coming (expletive) (will) not believe (it) Khoja 'let us eat this (lamb)

<sup>۱</sup> یاران is a Persian word, with a Persian plural termination. *Vide* [17, 18].

<sup>۲</sup> قوزویی would make قوزویی<sup>[16]</sup>, three ی together, which is too much, so the first is turned into a و قوزویی.

<sup>۳</sup> *Vide* note 7, page ۲ [128].

<sup>۴</sup> 'Will not consent to it,' or 'will not believe him to be serious.'  
اینانمز is 'to believe,' thence, by inference, 'to consign one's self into another's hands,' thence 'to consent.' (!)

سوال ملکلری گلدکده<sup>[253]</sup> بن سوال اولندم<sup>۱</sup> کورمز میسگز<sup>[119]</sup>  
do you not see' on being asked I coming the questioning angels'

مقبرم بیلہ<sup>[123]</sup> اسکیدر دیرم<sup>۲</sup> دیمش\*  
he said 'I will say is an old one even my tomb

[۲۰] برگون خواجہ قرلر گیوب طشرہ چقر خلق  
the people goes out wearing black Khoja One day

بونی گورب خواجہ افندی نہ اولدن قرلر  
black from (for) what death' Effendi Khoja seeing this (him)

گیمش سین دیدکلرنده جواجه اوغلوشت<sup>[34]</sup> باباسی<sup>[210]</sup>  
the father of my son' Khoja on their saying 'have you put on

مرحوم اولدی آتدیاسین<sup>۳</sup> طونارم دیمش\*  
he said 'I hold his mourning is dead

[۲۱] برگون خواجہ افندی اوزاقدن گلوکرن کندینی  
himself coming from a distance Effendi Khoja One day

حرارت آلور باقوب گورر که برچشمہ-  
to the mouth-piece of a- that he sees seeing (felt) took warmth

-لولہ سنہ<sup>۴</sup> آغاج صوقمشلر<sup>۵</sup> خواجہ صو  
water' Khoja they had stopped it (with) a piece of wood -fountain

ایچه یم<sup>[101]</sup> دیوب آغاجی چقاروب چقاردیغی گبی<sup>۶</sup>  
on his pulling it out drawing the wood saying 'that I may drink

<sup>1</sup> First perfect, indicative mood [76].

<sup>2</sup> 'Do not accuse me, the sins you charge me with are those of another—see, this is not my tomb, it is an old one belonging to another.'

<sup>3</sup> طونارم یاسینی for یاسین. Vide [128] the accusative [35] after

<sup>4</sup> 'Which is like a pipe' لوله; lit., 'to a fountain its pipe.'

<sup>5</sup> صوقمق is, properly speaking, 'to stick up into.'

<sup>6</sup> چقاردیغی گبی. Here گبی 'like,' has certainly the place of an expletive, 'on,' 'as soon as,' 'immediately on,' etc.

خواجہ کورب الینہ<sup>[35]</sup> بر صوپہ آلوب اوزرینہ  
upon it taking thick stick a in his hand seeing Khoja

واردتده<sup>[253]</sup> اوکوز قچار گلچک<sup>۱</sup> هفته اوکوز  
the ox week the coming (next) runs away the ox going

برتگ عربیہ قوشمش گیدرکن خواجہ  
the Khoja (was) going having harnessed to an Araba a Turk

اوکوزی گوروب همان<sup>[123]</sup> الینہ بر صوپہ آلوب  
taking stick a in his hand straightways seeing the ox

سگردوب<sup>[83]</sup> اوکوزد برقاچ صوپہ اوزر ترک برہ  
Oh! the Turk strikes blows some to the ox running after

آدم<sup>[123]</sup> بتم اوکوزمدن نہ استریش دیدکده<sup>[253]</sup> سن  
thou having said 'wanteest thou what with my ox man

خط ایتمہ جاہل کوپک اول  
that (ox) dog you ignorant (interfere and talk nonsense) do not mix

قباحتین (ینی)<sup>[35]</sup> بیلور دیمش\*  
he replied knows its fault

[۱۹] برگون خواجہ افندی وصیت ایدر کہ  
that charged (his followers) Effendi Khoja One day

بن اولدیگم وقت<sup>۳</sup> بنی اسکی مقبرہیہ قویہ سگتر<sup>[80]</sup>  
place me (in) to an old tomb me (at the) time (of) my dying I'

جماعت نیجون بویله سویلرسین دیدکلرنده خواجہ  
Khoja on their saying 'do you speak thus why' the people

<sup>۱</sup> گلچک, short for گلچکش *gé-lé-jé-gin*, genitive infinite.

<sup>۲</sup> Pronounced *vü-rur*.

<sup>۳</sup> اولدیگم. Verbal noun. اولدک 'having died,' with the personal affix م, and the ی introduced for the sake of euphony.

-آلوب ایچری گیرور بوستانچی بونی گوروب  
seeing him the gardener enters into (the garden) -drawing it

سن کیمشٹ و بونده نه آراسن دیدکده [258] خواجہ  
the Khoja having said 'seek you what here and who are you'

سرعتله نردبان یانہ گلوب ایدر نردبان صتارم  
'I sell ladders' says coming near to the ladder with velocity

بوستانچی ایدر بونده نردبان صاتیلورمی [107, 120]  
'(is it sold) do they sell ladders here' replies the gardener

خواجہ ایدر بهی جاہل حریف نردبان نردہ اولسه (نہ یردد)<sup>۱</sup>  
in any place a ladder man oh! ignorant' replies Khoja

صاتیلور\* [107]  
'(saleable) is sold

[۱۷] نصرالدین افندی بر گون طاوقلرین (ینی) [35] بربر [49]  
one by one his fowls day one Effendi Nasr-il-deen

طوتوب بوغازلرینه [35] بر پارچہ بشتمال<sup>۲</sup> دلوب کچوروب  
and passing (it on) piercing of cloth piece a to their necks seizing

قایوب صالیورمش خلق عالم خواجہ نگ قاتنه [210, 36]  
near of the Khoja the people let go taking hold (of each)

جمع اولوب بوطاوقلره نه اولدی دیش لر خواجہ  
Khoja' they said 'has come what to these fowls' assembled

بونلرنگ انالری [210] اولدی یاسین طوتارلر دیمش\*  
he replied 'they hold mourning died the mothers of these

[۱۸] برگون خواجہ نگ ترلانسنه [210] بر اوکوز گیر  
enters ox an in his ground of the Khoja One day

<sup>۱</sup> [79]. 'In any place that may be', نردہ اولسه

<sup>۲</sup> A Persian word.

چیتا رسدہ [123] شو ہریشک یوزینی [210] قرہ-  
 ' (how I should like to) - (his face) man's this if I should bring out  
 - ایلسم<sup>۱</sup> دیمش\*  
 he said ' - make black

[۱۵] برگون خواجہ نصرالدین افندی بازاردہ  
 in the bazaar Effendi Nasr-il-deen Khoja One day  
 گرکن بر حریفہ راست گلوب خواجہ بوگون آیت  
 of the month to-day' the Khoja meeting to a man walking about  
 اوچیمی یوحسہ در دیمدر دیدکدہ [130] بلم  
 I do not know' (he) having said 'is it the fourth or is it the third  
 آی آلوب صاندیغم<sup>۲</sup> یوقدر دیمش\*  
 he replied ' (I do) not and (my) selling it taking the moon  
 [۱۶] برگون خواجہ اوموزینہ [35] بر نردبان آلوب گتوروب  
 carrying taking ladder a on his shoulders Khoja One day  
 بر باغچہ دیوارینہ<sup>۴</sup> طیانوب<sup>۵</sup> یوقارو چیقوب صگرہ یوقارو-  
 up then mounting up leaning it on the wall of a garden

<sup>1</sup> It is here intended to show the barefacedness of the Khoja, who talked of making black the face of a man who was tormenting him by his lamentations, when his own face ought to have been black for stealing the heifer and eating it. 'What if I should do so and so.'

<sup>2</sup> صاندیغم. The verbal noun or declinable participle صاندق changes the م to غ and takes the ی for euphony, and the possessive affix ى; lit., 'the action of my having sold and bought it there is not.'

<sup>3</sup> Pronounced *mer-dē-bān*.

<sup>4</sup> باغچہ ننگ. It should be properly دیوارینہ, but a little looseness of style is admissible, when the sense does not suffer, and where it sounds better.

<sup>5</sup> Pronounced *da-ya-nūp* from طیانمت.

برر برر<sup>[49]</sup> گچور لمسینه<sup>[35]</sup> برر پوله قول و قرار  
 agreement for one pul (penny) for the passing of them one by one  
 ایدر لر خواجہ بونلری برر برر<sup>1</sup> گچور رکن<sup>[47]</sup> برینی  
 one of them passing them across one by one these Khoja make  
 ایرماق صوبی<sup>2</sup> قوپار لیوب گوترر اعمی لر  
 the blind men carries away overpowering its water the river  
 فریاده<sup>3</sup> باشلر لر خواجہ نتچون فریاد ایدر سکر ها بر  
 one lo! do you make crying why' Khoja begin to call out  
 پول اکسک ویرگ دیمش \*  
 he said 'give ye less pul

[۱۴] برگون خواجہ قیرده گزرکن بر طانه راست گلوب  
 meeting heifer a promenading in the plain Khoja One day  
 اوغریوب طوغری اوینه<sup>[35]</sup> گتورب بوغاز لیوب در یسن (در یسینی)  
 its skin killing taking to his house straight seizing upon it  
 صاقلر طانه صاحبی فریاد و فغان  
 lamentation and complaints the proprietor of the heifer he hides  
 ایدرک<sup>[72]</sup> خواجہ نگ او<sup>[210]</sup> اوگینه<sup>4</sup> گلدکده<sup>[130]</sup> خواجہ  
 Khoja coming in front house of the Khoja's making  
 اهلنه آی قاری شو طانه نگ در یسن (در یسینی)<sup>[210, 35]</sup>  
 the skin of this heifer wife' to his family

<sup>1</sup> The simple form of this verb گچمک 'to pass,' which would make its causal گچدرمک<sup>[60]</sup>, but this is also pronounced short گچمرمک or گچورمک. Now if we inserted the در it would be too much to pronounce, the د therefore is dropped, and thence کچوررکن the gerund.

<sup>2</sup> ایرماق (pronounced sū-yi) صوبی.

<sup>3</sup> Persian substantive in the dative case.

<sup>4</sup> Pronounced ū-ni-nah; lit., 'to its front' [35].

خاین دؤہ بگا نقدر (نہ قدر) جفا ایلدی  
 he has done suffering how much to me camel treacherous  
 لطف ایدگ شول خاین دؤہیی<sup>[16]</sup> بگا طوئگ بوغاز  
 that I may- seize for me camel perfidious this have the kindness  
 لیم- دیمش\*  
 he said 'cut his throat

[۱۲] برگون یموڑہ نگ طوقسانی<sup>[210]</sup> براقچہ یه  
 for one akjé (a piece) ninety of eggs One day  
 آلوب دیگر مسکانہ واروب اونگ<sup>[47]</sup> ستار ایمش  
 he sold ten of them going to another place taking (buying)  
 خواجہ یه نیچون طوقسان آلوب اون<sup>۱</sup> ستار سن  
 'you sell ten of them (you) buying ninety why' to the Khoja  
 دیدکلرنده<sup>[253]</sup> خواجہ زیادہ فائدہ دندر  
 it is more advantageous ' Khoja they having said (to him)  
 دوستلر بز ی تک آلیش ویرشده گورسونلر دیمش  
 he said 'they may see in commerce us also (me) (in order that) friends  
 [۱۳] خواجہ نصرالدین برگون بر ایرماق کنارینه<sup>[35]</sup> واروب  
 going to its banks river a one day Nasr-il-decn Khoja  
 او طور کن اون دانه<sup>۲</sup> اعمی گلورلر و خواجہ ایله ایرماقدن  
 in the river with the Khoja and come blind men ten sitting down

<sup>1</sup> Vide note 7, page 27.

<sup>2</sup> اون دانه. Pronounced *tané*. In expressing numbers a qualifying noun is often added: if speaking of men they say یوز نفر or کشی 'three hundred persons'; if of animals they would use the word باش: 'three hundred heads'; 'one hundred and two (heads of) lambs'; یوز ایک باش قوزی, as, 'thirty heads of horses'. If of arms or instruments قطعه; 'a grain': as, بر دانه چولمک, 'one empty flower-pot.' We may suppose that poor blind men fall under the last denomination in the opinion of the relater of the story (!).

[۱۰] برگون خواجہ یہ \* دیرلرکہ آی یثی  
new the month' they say that to the Khoja One day  
اولدی اسکی آیی<sup>۱</sup> نیلرلر (نہ ایلرلر) خواجہ ایدر  
replies Khoja 'what do they do (with it) month the old is become

قررلر یلدز یاپارلر\*  
'they make stars they break (it)'

[۱۱] برگون خواجہ بر قافله ایلہ شہردن چیقوب کتمگہ  
to go going out from the town with a caravan Khoja One day

مراد ایلدی مگر بوٹک بردوہسی<sup>[210]</sup> وارایمش کندي کندي  
to himself he had a camel(his) of this (him) but intended

ایدر باری یایان گتمکدن ایسہ<sup>[74, 123]</sup> شو دؤیہ  
on this camel rather than if I should go on foot Lord' says

بنہیم<sup>[101]</sup> صفا ایلہ گیدہیم بعدہ دؤیہ بنوب  
mounting to the camel then I may go with pleasure I may ride

قافله ایلہ گیدرکن دؤہ کوکریوب خواجہ یی یرہ  
the ground the Khoja stumbling the camel going with the caravan

اوروب<sup>۲</sup> اوزرینہ<sup>[36]</sup> چوکوب خواجہ فریاد ایدر<sup>[64]</sup> قافله-  
the people- calls out the Khoja mounting upon him throwing

-خلقی بونی قورتارلر بروقتدننگرہ خواجہ ننگ<sup>[16]</sup>  
of the Khoja after a little while save this person (him) -of the caravan

عقلی باشنہ<sup>[35]</sup> گلوب 'ای مسلمانلر گوردیگز می شول  
this did you see Mosolmen Oh!' coming into his head the senses

<sup>۱</sup> آیی the accusative of آی 'a month': the ی must be considered a consonant in this word [8], declined like او and not like بابا; it would be difficult to pronounce three ی together, آییی, therefore they pronounce this *á-i*, 'a month,' *áyí* accusative, and not *áyíyí*.

<sup>۲</sup> Pronounced *vürüp* 'from اورمق 'to throw, to beat,' etc.

قاجیدر<sup>[210]</sup> اما آید یگر می بشی<sup>۱</sup> ایش  
 it was fifth the twenty of the month but 'how much is it  
 خواجہ بر از صبر آید<sup>۲</sup> بقایم دیوب  
 saying 'I will see make (wait) patience little a' Khoja  
 اود گلوب چولمگی نوکر صیار کور  
 sees counts (the stones) upsets the vase coming to (the) house'  
 کہ یوز یگر می طاش اولمش خواجہ اگر  
 if' Khoja 'have become stones 20 100 that  
 بوئد جملہ سن<sup>۳</sup> دیرسم<sup>۴</sup> بگا سفیہ دیرلر  
 they will say (call) foolish to me I should say all of this (number)  
 دیو<sup>[123]</sup> کلوب خلطہ بوگون آید  
 of the month to-day' to the people (and) coming saying this  
 تمام قرق بشیدر دیدکد<sup>[253]</sup> بونلر ایدرلر 'ای  
 Oh! answer these saying (which) 'fifth it is the forty full  
 خواجہ بر آبی تمام اوتوز گوند<sup>[232]</sup> سن قرق  
 the forty- you days (is) thirty complete month a Khoja  
 -بشیدر دیرشد خواجہ ایدر بن انصافایہ  
 (in) to moderation I' replies Khoja 'sayest -fifth it is  
 سویلہ دم اگر چولمک حسابنہ بقارشد<sup>۵</sup> بوگون  
 to-day you look (according) to its account the vase if I spoke  
 یوز یگر می سی<sup>۶</sup> در  
 it is its 120th

<sup>۱</sup> [45]. بشچی short for بشی.

<sup>۲</sup> [69]; and see note 2, page ۲۰. آیدگز for آیدگ.

<sup>۳</sup> [210]. جملہ سنی For <sup>۴</sup> 2nd conditional [102].

<sup>۵</sup> [79]. بقارشدگز For.

<sup>۶</sup> 'one hundred,' یگر 'twenty (the نجی [45] is not necessary in summing up) سی the possessive affix of the 3rd person [33] 'its 120th.'

حلوائی<sup>۱</sup> ادمہ دوگہ دوگہ<sup>۱</sup> یدیرلر<sup>۲</sup>  
 they feed (beating) beating a man (with) sweetmeats  
 [۹] خواجہ نصرالدین رمضان شریف اولدقدہ<sup>[130]</sup> کندی کندویہ  
 to himself (it) being holy Ramadan Nasr-il-deen Khoja  
 فکر ایدوب بگا نہ لازم خلغہ اویوب  
 imitating the people necessity what to me' making thought  
 اورج طومتق بردانہ<sup>۳</sup> چولمک پیدا ایدوب گوندہ<sup>۴</sup> چولمک  
 in(to) the vase day by day making use of vase one to fast  
 بر طاش<sup>۵</sup> براقرم اوتوز گون تمام اولدقدہ<sup>[130]</sup> بیرام  
 Bairam having been complete days thirty I will leave stone a  
 ایدرم دیوب چولمک گوندہ بر طاش براقمغہ<sup>۶</sup>  
 to leave (in it) stone one day by day to the vase' saying 'I will make  
 باشلر اتفاقاً<sup>۷</sup> خواجہ ننگ قزی<sup>۸</sup> بر گون  
 day one the daughter of the Khoja It happened (that) he begins  
 چولمک بر آوج طاش براقور گونلردن برگون<sup>۹</sup>  
 another day leaves (of) stones handful a to the vase  
 خواجہ یہ سوال ایدرلر کہ بوگون آیش  
 of the month to-day' that they make question to the Khoja

<sup>۱</sup> The gerund [105] is here repeated twice to give a better emphasis.

<sup>۲</sup> Causal of یمک [60]. 'Where whilst beating a man they feed him with sweetmeats.'

<sup>۳</sup> Vide further on, note 2, page ۳۹.

<sup>۴</sup> Ablative case.

<sup>۵</sup> Pronounced *dāsh*.

<sup>۶</sup> Dative infinitive of براقمق 'to leave'; the ق is changed into ا غ [57].

<sup>۷</sup> An Arabic adverb.

<sup>۸</sup> ی is the possessive pronoun affixed to قز [210].

<sup>۹</sup> Lit., 'From days a day;', 'un de ces jours' as the French would say; a few days later; 'a little while after.'

## لطایف خواجہ نصرالدین افندی ۳۵

شونہ آتدی نہ یاپشدم ایسہ<sup>۱</sup> بتون الیمده  
 in my hands all (of it) I could seize what cast to this (place)  
 قالدی بوستانچی یا بونلری چواله کیم طولدری<sup>۲</sup>  
 filled who in the sack these Oh! the gardener 'remained'  
 دیدکده<sup>[123]</sup> ها اشته بنده [دخی] اول فکده ایدم سنده<sup>[123]</sup>  
 when you I was in this thought I also lo yes' having said  
 گلدش دیمش\*  
 he said 'came'

[۸] برگون خواجہ افندی رحمة الله عليه قونیہ  
 to Koniah may God have mercy on him! Effendi Khoja One day  
 واروب برحلواجی<sup>[195]</sup> دکانه گیرر همان بسم-  
 in the name- at once entering to a shop of a seller of sweetmeats going  
 الله دیوب حلوائی یمگه باشلر<sup>۳</sup> حلواجی  
 the sweetmeat-seller he begins to eat the sweatmeats saying -of God  
 برد ادم<sup>[123]</sup> نه یپارسن<sup>۴</sup> دیوب خواجہ بی دوگمگه<sup>۵</sup> باشلینجہ  
 beginning to beat the Khoja saying 'doest thou what Oh! man'  
 خواجہ دیر که نه گوزل بلددر بو قونیہ که  
 where Koniah this a town is how nice that' says the Khoja

<sup>1</sup> 'whatsoever,' the verb یاپشدم ایسہ comes between, as in English we would say, 'how desirous soever I might be,' the word 'howsoever' being divided by the verb intervening between *how* and *soever*.

<sup>2</sup> Pronounced *dol-dur-dî*.

<sup>3</sup> When the Mohamedans sit down to a meal, before breaking bread they say '*Bism illa*,' to themselves, and if any one is present, they invite him, with the same phrase, to partake of their repast.

<sup>4</sup> See note 7, page 27.

<sup>۵</sup> Dative infinitive.

همان<sup>[123]</sup> بورایہ سیزہ چیقدم ایدي دیمش \*  
he said 'I had come forth to you here now only

[۷] خواجہ برگون بوستانہ گیزوب براز هاچ و  
and (name of a herb) some entering to a garden one day the Khoja

براز شلغم ہرنہ بولدي ایسہ<sup>۱</sup> یولوب بر آزن<sup>۲</sup> چوالہ  
in a sack a little of it he plucked up he found whatever turnips some

و بر آزن توپنونه قورکن بوستانچی گلوب بونی  
him (this person) coming the gardener placing in his arms a little of it

طوتوب بوندن<sup>[31]</sup> نہ اررسن<sup>۳</sup> دیدکدہ<sup>[253]</sup> خواجہ شاشروب  
being confounded Khoja having said seekest thou what here seizing

بر جواب بولہ میوب گجیلرہ بر شدید روزگار  
wind a strong during the night' not being able to find an answer

آسدي ایدي اول روزگار بني بورایہ کتوروب آتدي دیدکدہ  
having said 'threw bringing here me wind that blew

بوستانچی ایدر یا بونلری کیم یولدي خواجہ ایدر  
says Khoja 'plucked who these Oh!' says the gardener

روزگار غایت شدید اولدیغندن<sup>[253]</sup> بني شوندن<sup>[31]</sup>  
from that (place) me by its being strong very the wind'

<sup>۱</sup> 'whatsoever.' As the learner will belong to : ہرنہ ایسہ belongs to ایسہ<sup>۱</sup> not require detailed analysis by the time he reaches this part of the work, we shall content ourselves in future with noting in the text the numbers of the sections in the grammar that bear on the word, and to which we may desire to refer: thus, <sup>[41]</sup>.

<sup>۲</sup> 'a little of this,' بر آزن is short for بر آزین, Turkish and Persian, or بزازینی, with the ن intervening [35, 128].

<sup>۳</sup> See note 7, page 27.

ویرمشرل خواجہ افندی ہلہ باری اون اچہ  
akjés ten Oh! God come' Effendi Khoja they gave

ایڈل دیمش بعدہ ہلہ<sup>[123]</sup> اون طقوز ایڈل  
'make (them) nineteen come' again he said 'make thou (them)

دیو<sup>۱</sup> نزاع ایدرکن اویانوب بقر کہ اللدہ  
in his hand that he sees (he) awaking (and) contending saying

برشی یوق ینہ گوزلرین<sup>۲</sup> قیایوب<sup>۳</sup> اللرین<sup>۴</sup> آوازادوب  
extending his hands shutting his eyes again there is nothing

کتور باری طقوز اچہ اولسون دیمش\*  
he said 'let it be akjés nine Oh! Lord give'

[۶] برگون خواجہ قیرہ چیقوب گیدرکن  
whilst going going out to the desert-plain Khoja One day

ناگاہ قارشودن براز اتلور بلورر  
made themselves seen (appeared) horsemen some in front suddenly

خواجہ افندی سرعت ایدوب بر مقبرہ یانہ گلوب اثوابن<sup>۴</sup>  
his clothes coming near a cemetery making haste Effendi Khoja

چیقاروب چپلاق بر مقبرہ دلیکنہ گیروب یاتور  
lies down entering in the hole of a tomb naked taking off

آتلور خواجہ بی گوروب یانہ واروب برہ آد.  
Oh! man' coming near him seeing the Khoja the horsemen

بوندہ نیہ یاتورسون دیدکلرندہ خواجہ افندی بر  
a single Effendi Khoja on their saying 'dost thou lie why here

لاقدری بولہ میوب بن اهل قبورن ایدم  
was one of the inhabitants of the tomb I' not finding word

<sup>۱</sup> دیو، for دیوب [123].

<sup>۲</sup> [128] گوزلرینی، for گوزلرین.

<sup>۳</sup> [128] الاینی، for اللرین.

<sup>۴</sup> [128] اثوابنی، for اثوابن.

## لطایف خواجہ نصرالدین افندی

۳۲

او قومغه باشلر بر آدم اشاغیدن یوقاری بقر کورر که بر  
 a that sees looks above from below man a he begins to read  
 حریف مناره ده وقتسز تمجید اوقور ایدر  
 makes reading glorification out of time in the minaret person

بہی نادان سندہ<sup>۱</sup> بویلہ کریہ آوازیلہ وقتسز  
 out of time with such a detestable voice you ignorant (man) Oh!

تمجید اوقویورسون<sup>۲</sup> همان خواجہ اشاغلی اینوز  
 descending down Khoja at once 'dost thou read glorification

ایدر آہ نہ اولیدی<sup>۳</sup> بر صاحب خیر بورادہ  
 here a charitable person (if) what (harm) would it be Ah!' says

بر حمام یاپہ ایدی<sup>۴</sup> دد بزی بوکریہ آوازدن  
 from this bad voice us (me) (expletive) should build a bath

قورتارہ ایدی<sup>۵</sup> \*  
 he should free (me)

[۵] بر گجہ خواجہ یہ رو یاسندہ طقوز اچہ  
 pieces of money nine in his sleep to the Khoja evening One

<sup>۱</sup> سندہ، lit., 'you fool.' نادان، Persian word, 'ignorant.' 'What a man you are!' This latter word is constantly in use with آدم. [123].

<sup>۲</sup> اوقویورسون—for اوقویورسگز, 2nd present, indicative [76]—which would be too respectful a mode of address to a man one has just called a fool.

<sup>۳</sup> اولسہ ایدی، short for اولیدی 'if it had been,' 3rd cond. [79].

<sup>۴</sup> یایسہ ایدی، short for یاپہ ایدی 'if he had built,' 3rd cond. [79].

<sup>۵</sup> قورتارہ ایدی، for قورتارسہ ایدی 'if he had liberated,' 3rd cond. [79].

بیلدگز<sup>۱</sup> خواجہ ایدر آق شہر دد بقاردم<sup>۱</sup> نقد<sup>۲</sup>  
how many I looked at Akshihir' says Khoja 'did you know (it)

یلدزلر وار ایسه<sup>۳</sup> بونده ده (دخی) اوقدر وار\*  
there is' so many also here (expletive) there were stars

[۴] خواجہ برگون حمامہ گیر<sup>۴</sup> بقار کہ کیمسه  
any one that sees enters to the bath one day the Khoja

یوق جانی صقیلوب<sup>۵</sup> قیہ باشی یہ سویلمگہ<sup>۶</sup> باشلر  
he begins to speak to the bathman is vexed his mind (there is) not

خواجہ یہ صداسی خوش گلوب<sup>۷</sup> کندي کندویہ دیر کہ  
that says to himself appears (comes) agreeable his voice to the Khoja

چونکہ<sup>۸</sup> بنم بویله خوب صدام واردر خلق دخی صقاله  
'that-for-the-beard-of-the-people I have my voice nice so of me since'

فی الحال حمامدن چیتوب طوغری بر مناره یہ  
to a minaret straight going out from the bath immediately

چیتوب وقتلردد او یله وقتی ایمش تمجید  
glorification (it was- 12 o'clock in the times of the day) ascending

<sup>۱</sup> بقاردم. First imperfect [99].

<sup>۲</sup> نقد for قدر 'how many' [41]; اوقد or بوقدر 'so many.'

<sup>۳</sup> وار ایسه. Expletive [123], 'how many soever they may be.' ایسه 'if it were,' conditional mood [87], page 36.

<sup>۴</sup> گیر, from گیرمک 'to enter.'

<sup>۵</sup> صقیلوب. Gerund, translated *positively*.

<sup>۶</sup> سویلمگہ. Dative infinitive.

<sup>۷</sup> گلوب. We shall no longer note this kind of gerund, translatable by a positive tense, as by this time it must become obvious to the learner.

<sup>۸</sup> چونکہ [144].

بلنلریگز<sup>۱</sup> بلمینلریگز<sup>۲</sup> اوگرتسون<sup>۳</sup>  
 'let them teach to those of you not knowing those of you knowing  
 [۲] برگون خواجہ نصرالدین افندی ایدر ای مسلمانلر  
 Mosolmen Oh!' says Effendi Nasr-il-deen Khoja One day  
 تگری تعالیٰ به چوق شکرلر ایدش<sup>۴</sup> که دودیه قناد  
 wings to the camel that make ye thanks many to God Almighty  
 ویرممش اگر ویرمش اولایدی<sup>۵</sup> اولریگز<sup>۶</sup> و یاخود  
 or and on your houses it had been given if he did not give  
 باجه لریگز<sup>۷</sup> قوناردی باشلریگز<sup>۸</sup> یقاردی \*  
 'it would rain on your heads it would perch on your chimneys  
 [۳] برگون ینه خواجہ افندی برشپرد کرسی به چیقوب  
 ascending to the pulpit in a town Effendi Khoja again One day  
 ایدر ای مسلمانلر بو شهرش<sup>۹</sup> هواسی<sup>۱۰</sup> ایله بزم شهرش<sup>۱۱</sup> هواسی  
 the air of our town with the air of this town Mosolmen Oh!' says  
 بر ایمش جماعت دیرلر که خواجہ افندی ندن  
 whence Effendi Khoja that say the congregation is one

بلنلریگز<sup>۱</sup> Analysis: بلن declinable participle of the simple verb  
 بلمک [105], لر sign of the plural, یگز possessive pronoun [33].

<sup>۲</sup> بلمینلریگز, the negative form of the above [114]. سؤمین or سؤمن,  
 the ی introduced for the sake of euphony (pronounced *blımayanleriniz*).

<sup>۳</sup> اوگرتسون, imperative of اوگرتمک.

<sup>۴</sup> ایدش, short for ایدگز [69], vide note 2, page ۲۰.

<sup>۵</sup> 'if it had been given' اولسه ایدی, short for ویرمش اوله ایدی [246], 3rd conditional [79]. As اگر comes before, this tense will not be mistaken for the optative [78].

<sup>۶</sup> اولریگز. Dative case plural. شهرش<sup>۷</sup> هواسی. Syntax [210].

کیدنجه<sup>۱</sup> جماعت<sup>۲</sup> تعجبہ واروب<sup>۳</sup> بر دخی  
 once again arrived at astonishment (the) congregation going  
 چیتار ایسه کیمی مز بلورز کیمی مز بلیمز<sup>۴</sup>  
 'do not know some of us know some of us' if he should stand up  
 دیمگه<sup>۵</sup> قول و قرار ایلرلر<sup>۶</sup> خواجہ گینه برگون بر منوال -  
 in the manner one day again Khoja they-determined to say  
 مشروح<sup>۷</sup> کرسی یه چیتوب ایدر ای قراندشیر بن مزه  
 to you I brethren Oh! says mounting to the pulpit explained  
 نه سویلیه جگم<sup>۸</sup> بلور میسنگز<sup>۹</sup> انلرده (دخی) دیرلر کیمی مز<sup>۱۰</sup>  
 some of us' they say they also 'do ye know shall say what  
 بلورز کیمی مز بلیمز خواجہ ایدر نه گوزل  
 nice how' says Khoja 'do not know some of us we know

<sup>۱</sup> کیدنجه. Gerund.

<sup>۲</sup> واروب. Here is a good example of the expediency of translating the gerund by a positive tense in English. The Turks accept this uncertain term for what it is worth, and understand by it that the story is not concluded; but it does not leave in their mind any vague idea which the literal translation of several gerunds one after the other might cause to a European.

<sup>۳</sup> بلیمز or بلمزایز [108, 119]. The first is the softest, and of course preferred.

<sup>۴</sup> دیمگه. Dative infinitive.

<sup>۵</sup> ایلرلر. This one auxiliary serves the two Arabic nouns قول و قرار.

<sup>۶</sup> [124]. بر منوال مشروح.

<sup>۷</sup> [99]. سویلیه جگم or جگم 1st future.

<sup>۸</sup> [118]. بلور میسنگز.

<sup>۹</sup> کیمی مز. — کیمی is a Turkish adjective, to which the possessive pronoun of the 1st person plural is affixed [33].

کرسی پہ چیتوب ایدر<sup>۱</sup> ای مؤمنلر بن سزد نہ  
 what to you I believers Oh' said mounting to the pulpit  
 دیہ جگم بلورمیسگنر جماعت دیرلر کہ خیر خواجہ افندی  
 Effendi Khoja no' that say the assembly 'do ye know I shall say  
 بلمیز<sup>۲</sup> خواجہ یا سز بلمینجہ بن سزد  
 to you I not knowing ye Oh!' (said) the Khoja 'we do not know  
 نہ سویلیہ یم<sup>۳</sup> دیمش بر گون خواجہ افندی ینہ  
 again Effendi Khoja day one he said 'shall I say what  
 کرسی پہ چیتوب ایدر ای مسلمانلر بن سزد نہ  
 what to you I Mosolmen Oh!' says ascending to the pulpit  
 دیہ جگم بلورمیسگنر انلردہ<sup>۴</sup> (دخی) دیرلر کہ بلورز  
 'we know that' they say also they 'do ye know I shall say  
 خواجہ یا سز بلدکدنسگنر<sup>۵</sup> بن سزد نہ سویلیہ یم  
 'shall I say what to you I since you know Oh!' Khoja (says)  
 دیوب کرسیدن اشاغي<sup>۶</sup> اینوب چیتوب  
 going out descending (he) down from the pulpit saying (which)

ایدر<sup>۱</sup> is the 3rd person, present tense, of the indicative of ایتمک, an old-fashioned word, now represented by دیمک 'to say.'

بلمیز<sup>۲</sup>, 1st person plural, present tense, indicative mood of the negative verb بلممک [108], and short for بلمزاینز, vide note to [119].

سویلیہ یم<sup>۳</sup> or سویلیہ یم [101], lit., 'may I say.'

انلردہ<sup>۴</sup>. Expletive [123].

بلدکدنسگنر<sup>۵</sup>. Indeterminate [105]. The verbal noun of the participle دنسگنر (of the verb بلمک) 'having known,' with 'the addition of بلدکدنسگنر. See [116, 131].

اشاغي<sup>۶</sup>, pronounced *ashagha*. See note, page 16.

# PLEASING TALES

OF

## KHOJA NASR-IL-DEEN EFFENDI.<sup>1</sup>

لطایف خواجہ نصرالدین افندی

Effendi Nasr-il-deen of Khoja Jokes

روایان اخبار و ناقلان آثار و محدثان  
 tellers of tales and (of) events reporters and news Relaters (of)  
 روزگار شویله روایت و بو یوزدن حکایت  
 stories in this way (face) and narration thus experienced (persons)  
 ایدرلر که \*  
 that they say

[۱] خواجہ نصرالدین افندی بر گون و غط - ایچون  
 for preaching day one Effendi Nasr-il-deen Khoja

<sup>1</sup> Nasr-il-deen Khoja was the wit of his day, and to him are attributed many witticisms and eccentricities that do not belong to him. He is supposed to represent the Jehya of the Arabs. Hans Andersen has immortalized him in his tale of the 'Grosse Claus und die klein Claus,' which is taken from an oriental tale, and transformed ingeniously by this talented writer. The original of this tale will appear in the author's work entitled 'Turkish Tales in English,' to which the reader is referred for a further account of Nasr-il-deen Khoja. Among other contradictions related of Nasr-il-deen Khoja, the Turks say that 'such were the contradictions in his character and throughout his whole life—sometimes appearing so learned, sometimes so stupid, etc.—that even after death these contradictions were kept up: and that 'his tomb has now an iron grate, with a large gate and lock, but *no railing round it*.' The author has, however, visited his tomb at Aekshahîr, and can attest that this is 'a vulgar error,' and that it is a simple unassuming monument, with an iron railing round it, and a small gate and lock like the rest of the tombs of the Mosolmen near it.

عظيم شيلر گوره جگ شگ [١٥] و انا ديديكه 'حقا حقا'<sup>١</sup>  
*hakkan hakkan dediki and va 'gürejeksın sheiler 'dzim*  
 truly truly' said that to him And 'thou shalt see things great

سزه ديرم شمدن سگزه گوگوي اچلمش و بني ادمگ  
*beni-adamin va achilmish gugi shımdan-sonra derim sizah*  
 of the Son of man and opened (the) heavens after this(time) I say to you

اوزرينه چيقوب اينن اللهگ ملکلريني گوره سز<sup>٢</sup>  
*güreh-siz meleklerini Allahın inan chiküp üzerinah*  
 you shall see (his) Angels of God descending ascending upon him

<sup>١</sup> حقا حقا or حقا حقا. Adverb [121].

<sup>٢</sup> گوره سز. Here again we have the optative for the future tense گوره سز, but as a superior addressing inferiors, Christ uses the abbreviated form گوره سز. See note 2, page ٢٠, on گله بگه گله بگه instead of گله بگه.

بيلورسن عيسى دخي جواب ويروب اكا ديديكه فيلپس  
*Philippos' dediki and verip jawab dakhi 'Fisa 'bilursin*  
 Philip' said that to him giving answer also Jesus 'do you know

سني چاغرمزدن - اول<sup>۱</sup> سن انجير اچاچنك التنده ايكن<sup>۲</sup> بن  
*ben iken altindah aghajinin enjir san chaghirmazdan evrel seni*  
 I being underneath it of tree fig thou before calling thee

سني گوردم [۱۶۹] ناثاناييل جواب ويروب اكا ديديكه يا رتي  
*Rabbi ya' dediki and verip jawab Nathandyil gür-dum seni*  
 Rabbi oh!' said that to him giving answer Nathaniel I saw thee

سن اللهك اوغلي شك - سن اسراييلك ملكي شك [۱۷۰] عيسى  
*'Fisa 'sin meleki Israilin san oghlū-sin Allahin san*  
 Jesus 'art the King of Israel thou the son art of God thou

جواب ويروب اكا ديديكه بن سكا - سني انجير آچاچنك  
*aghajenin enjir seni sáná ben' dediki and verip jawab*  
 of tree fig thee to thee I' said that to him giving answer

التنده گوردم - ايدوگم<sup>۳</sup> ايدرميسك بونلردن  
*bunlardan idermisin? itikad dedugim-ichün gürdum altindah*  
 than these dost thou make? belief for my having said I saw under it

<sup>۱</sup> See [116, 131, 251]. چاغرمزدن اول

<sup>۲</sup> ايكن. Here we see the use of the gerund as denoting a stop, with-  
 out which we could not make sense of this phrase. Following our rule of  
 seeking the gerunds in their turns we have اول 'before Philip's calling  
 thee,' ايكن 'thou being under the fig tree, I saw thee,' گوردم the verb, at  
 the end.

<sup>۳</sup> ايدوگم ايچون 'for my having said, thee I saw under the fig tree,'  
 Analysis: ايدوگم verbal noun [106] م the possessive affix [33] ايچون  
 disjunctive post-position. See [243].

يوسف<sup>۱</sup> اوغلي ناصرتلو<sup>۱</sup> عيسى يې [۴۶] ناٲانايل دخي اكا  
*and dakhi Nathanyil 'Yisayi Nasarethlu oghlu Yusufin*  
 to him also Nathaniel 'Jesus the Nazarene the son of Joseph

ديديکه ناصرتدن بر ايو شي چيقت قابلميدر<sup>۲</sup>  
*'kabilmidir chikmak shéi ayi bir Nasaretlan' dédiki*  
 'is it possible to come forth thing good one from Nazareth' said that

و فيلپس اكا گل و باق ديدي [۴۷] و عيسى  
*'Yisa va dédi 'bak va gél' and Philippos va*  
 Jesus And he said 'see and come' to him Philip and

ناٲانايلنگ کندويه<sup>۳</sup> گلدوگني<sup>۴</sup> گور مکله<sup>۵</sup> انډ  
*anin gürmeklah geldugini kenduyah Nathandilin*  
 of him seeing (the) his coming to (him)self of Nathaniel

حقنده ديديکه اشته حقيقتده بر اسرائيلو<sup>۶</sup>  
*Israellu bir hakikat-dah Ishtah' dédiki hakindah*  
 an Israelite one in truth (Behold)there' said that in the truth (regarding)

انده حيله يوقد<sup>۷</sup> [۴۸] ناٲانايل اكا ديديکه بني نردن  
*néradan béni' dédiki and Nathanyil 'yokdir hiléh andah*  
 from whence me' said that to him Nathaniel 'there is not guile in him

<sup>۱</sup> لى. See chapter on 'Derivation' [202] for the use of لى. ناصرتلو.

<sup>۲</sup> قابلميدر 'is it credible?' The Arabic adjective قابل signifies 'receivable,' hence 'acceptable to belief,' thence 'credible.'

<sup>۳</sup> کندويه or کندييه. See [28].

<sup>۴</sup> گلدوگني. Let us analyse this word. Infinitive گلماک 'to come,' past verbal noun گلدک 'the coming,' گلدوگي 'his coming,' (the و being introduced to facilitate the pronunciation), ي the possessive pronoun [33] (ني) the termination of the accusative case [35], the ن intervening, the first ي is dropped, and we have گلدوگني in accusative case [128].

<sup>۵</sup> [94] يوقد. <sup>۶</sup> [202] اسرائيلو. <sup>۷</sup> [132, 249] گورمکله.

استرایکن<sup>۱</sup> فیلیپی بولدی و آگا آرد<sup>۲</sup> گل دیدی  
*dédi 'gél ardimjah' aná va búldi Philipposi ister-ikan*  
 he said 'come after me' to him and found Philip wishing

[۱۴] فیلیپ ایسه<sup>۲</sup> بیت صیدان آندریاش و بطرس  
*butros-in va Andreasin Beit-saida-dan issah Philippos*  
 of Peter and of Andreas from Bethsaida (expletive) Philip

شهرندن ایدی [۱۵] فیلیپوس ناثانیلی بولوب آگا دیدیکه  
*dédiki aná búlup Nathana'ili Philippos idi shekrindan*  
 said that to him finding Nathaniel Philip was from (the) town

بز اول کمسنه بی بولدق که انقده حقنده  
*hakindah anin ki búldik kimesnayı ol biz'*  
 in his truth (regarding) of him that we have found person that we'

موسلی شریعتده و پیغمبرلر یازدیلر<sup>۳</sup> یعنی<sup>۴</sup>  
*ya'ni yazdiler Paighamberler va sharia't-dah Musa*  
 that is to say have written the Prophets and in the law Moses

upon is to rise up 'and be doing', thence 'to go.' We have here a good example of the recourse the Turks—by reason of the poverty of their language—have to *inference* in order to form their words. But we must not be astonished at this. Was not the English and all other languages first formed in this way? and the word, once accepted into the language, lost its origin: for instance, 'to con-tend,' (strive with) from the Latin; and in the German, which is now a rich language, we have, for example, an original word, *un-bringen*, 'to bring about,' accepted and established as 'to kill.'

<sup>۱</sup> استرایکن, gerund of استمک [105].

<sup>۲</sup> ایسه, See [123, 238].

<sup>۳</sup> یازدیلر 'they wrote,' third person plural of the perfect tense, indicative mood of یازمق 'to write.'

<sup>۴</sup> یعنی. Arabic conjunction [169].

دیمکدر	بولدق <sup>۱</sup> [۴۲]	و	انی	عیسی به <sup>۲</sup>	گتوردی عیسی دخی <sup>۳</sup>
<i>démek āir</i>	<i>būlduk</i>	<i>anī va</i>	<i>'yisaya</i>	<i>gū-tūrdī</i>	<i>dākhī 'Yisa</i>
	And we have found (it signifies	him	to Jesus	he took	also. Jesus
اڭا	باقب	دیدیکه	سن	یونا - اوغلی	سمعون شډ <sup>۴</sup> سڭا
<i>and</i>	<i>bakūp</i>	<i>dēdikē</i>	<i>san'</i>	<i>oghlu yūna</i>	<i>sana sam-'ūn-sin</i>
	looking to him	'said that	(his)son	Jonas's	to thee Simon-art
کفاس	دینله <sup>۵</sup>	بو	کلمه	ترجمه	اولنسه بطرس
<i>Kefas</i>	<i>'dīnlah</i>	<i>bū</i>	<i>kaliméh</i>	<i>terjimeh</i>	<i>olunsaḥ būtros</i>
	'shall be said	this	word	translated	a stone if it should be
دیمکدر <sup>۶</sup>	ارته سی گوند	عیسی	جليله	عزیمت	ایتمک <sup>۷</sup>
<i>démek dīr</i>	<i>ertasi-gūndah</i>	<i>'Yisa</i>	<i>Jelilah</i>	<i>'azimet</i>	<i>étmek</i>
	In the next day	Jesus	to Galilee	to make	departure

<sup>۱</sup> دیمکدر بولدق. Here we have two verbs evidently independent of each other; they must therefore each have a sentence of their own. On looking closer we shall find that the first belongs to the phrase in parenthesis, and the second to the original phrase.

<sup>۲</sup> عیسی به [16] dative.

<sup>۳</sup> دخی [140].

<sup>۴</sup> [212] یونا اوغلی سمعون.

<sup>۵</sup> دینله from دینلمک 'to be said' or 'called' (irregular verb), which is the passive form of the active دیمک 'to say'. it would be difficult to pronounce دینلمک according to rule [107], so ن is inserted in forming the passive [62]: here the optative is used for the imperative.

<sup>۶</sup> دیمک در (*lit.*, 'to mean is.')

<sup>۷</sup> عزیمت ایتمک. The accepted signification of this composite verb is 'to go,' applied to persons of rank to imply that they honoured a place by their presence. It is a perversion of the Arabic عزیمت, which, for one of its meanings, has 'to determine or intend,' therefore to resolve

ایکینٹ بری<sup>۱</sup> سمعون - بطروشڈ قنداشی اندریاس ایدي  
*idi Andreas karindashi Sam-'ün-Bütrosin birí ikinin*  
 was Andreas the brother of Simon Peter one of (the) tw

[۴۱] مرقوم<sup>۲</sup> اول<sup>۳</sup> کندو قنداشی سمعونی<sup>۴</sup> بولوب اگا  
*ánd bülüp Sam-'ü-ni karindashi kéndü évvēla markūm*  
 to him finding Simon brother his own firstly The aforesaid

دیدیکه بز مسیحی که ترجمه اولنسه<sup>۵</sup> خریستوس  
*Khristos olunsah terjiméh kī Messihi biz dēdikē*  
 Christ if it should be translated that (the) Messiah we said that

ایتمکله. This gerund [241] should in English be translated 'on making' (and then a pause), as the sense of the phrase here shows.

<sup>۱</sup> بری. Let us take the sentence backwards from بری and we shall have 'One of the two (who were) the goers after Jesus on hearing from John the word'; and then let us go to the end of the phrase (ایدي) and read backwards up to (بری) and we shall have the sense complete. ایدي etc. 'was Andreas, the brother of Simon Peter.' Generally the best way to make out a complicated sentence is first to find out the gerund and read from it backwards up to the beginning, then to go to the verb and read backwards from it up to the gerund. If there are several gerunds you take each, of course, in its turn, and last of all the verb of the sentence to which it is the wiuder-up. We shall be able to exemplify this better as we proceed.

<sup>۲</sup> مرقوم. See [223].

<sup>۳</sup> اول. Adverb [121].

<sup>۴</sup> بولوب. The accusative case after سمعونی.

<sup>۵</sup> اولنسه. 2nd conditional of اولنمتق [79].

نه آرار سځر انلر دخي اځا يا ربي که ترجمه  
*terjameh ki) 'Rabbi ya' aná dakhi onlar 'neh arar siniz'*  
 translated that) 'Rabbi O' to him also they 'What seek you?'

اولنسه يا معلم ديمكدر نرده<sup>۱</sup> اوتررسن ديدلر [۳۹] اول  
*ol dediler 'otürursin nêradah' demekdur mu'allem ya ohunsah*  
 He they said 'residest thou where' (means master oh if it should be

دخي انلره گلت بائش<sup>۲</sup> ديدى انلر دخي واروب نرده<sup>۱</sup>  
*nehradah varup dakhi onlar dedí 'bakin gelin' anlarah dakhi*  
 where going also they he said 'see ye come ye' to them also

اوتردوغني<sup>۳</sup> گوردكده<sup>۴</sup> اول گون ياننده طورديلر  
*dürdiler yanindah gün ol gürdik-dah oturdughini*  
 they remained near to him day that having seen his having remained

زيرا او زمان - اون - ساعته يقين ايدي [۴۰] اول سوزي  
*süzi ol idi yakin own sa'at-ah o-zaman zîrah*  
 word This it was near to (the) ten (th) hour (at) that time because

يحيي دن استماع - ايتمكله<sup>۵</sup> عيسي ننگ - آرنجه - گيدن  
*gidan ardinjah 'yisânin istima' étmeklah yehyadan*  
 going after (him) (of) Jesus on (making) hearing from John

<sup>۱</sup> نرده 'where,' adverb of place, short for نه نرده 'in what place.'

<sup>۲</sup> گلت بائش short for گلتز بائش. This abbreviated form of the imperative mood is much used in common parlance—it implies familiarity, or rather that the person speaking is of higher rank than those he addresses.

<sup>۳</sup> اوتردوغني past verbal noun اوتردوق 'having sat,' declined اوتردوغني 'his having sat,' اوتردوغني, the accusative case after the verb 'seen.'  
 نرده اوتردوغني i.e. 'the place where he had remained—they saw.'

<sup>۴</sup> گوردكده 'on their having seen,' a gerund which must be translated in English by 'they saw.' See note on this subject, page ۱۶.

<sup>۵</sup> استماع } Arabic substantive and composite verb with the gerund.  
 ايتمكله } See [132] 'whilst, 'with,' 'by,' or 'on hearing.'

در [۳۵] ارته سي-گون يحيي ينه طوردي و کندو شاکرد لردن  
*shakirdlerindan va kendü dürdi yénéh yehya ertisi gün der*  
 from his disciples and his stood again John The next day is

ايکيسي<sup>۱</sup> دخي [۳۶] و گزن<sup>۲</sup> عسي يه باقوب اشتته الله  
*allahin Ishteh' baküp 'Yisayéh gézan va dakhi iki si*  
 of God Lo!' seeing Jesus passing And also two of them

قوزو سي دیدي [۳۷] و اول ايکي شاکرد<sup>۳</sup> انک سويلدوگني<sup>۴</sup>  
*seu-i-la-dugini anin shakird iki va-ol dedü 'küzüsi*  
 his having spoken of him disciples two And that he said 'the (his) lamb

اشتدنجه<sup>۵</sup> عيس تگ اردنجه<sup>۶</sup> گيتديلر [۳۸] عيسلي دخي دونوب  
*dü-nüp dakhi 'Yisa gittiler ardinjah 'Yisanin ishidinjah*  
 turning also Jesus they went after him of Jesus hearing

و انلرگ<sup>۷</sup> آردنجه گلدکاريني گورمکه<sup>۷</sup> انلره دیديکه  
*dédiki onlarağ gür-meklah gueldik-lerini ardinjah va anlerin*  
 said that to them seeing their coming after him and of them

<sup>۱</sup> ايکيسي. See [47] accusative after the verb *dürdiler*, understood.

<sup>۲</sup> گزن. The participle used adjectively to 'Jesus.'

<sup>۳</sup> و اول ايکي شاکرد. Here we see again the demonstrative pronoun used indeclinably with the 'two disciples.' Note that the last word is in the singular [44, page 16].

<sup>۴</sup> سويلدوگني past verbal noun, 'the action of having spoken,' سويلدوگني 'his having spoken,' (the و introduced for the sake of euphony), سويلدوگني the accusative, the ي being dropped and the ن intervening [35].

<sup>۵</sup> اشتدنجه. 'On hearing.' Here we see the use of this gerund, which implies something more than simply 'hearing.'

<sup>۶</sup> اردنجه 'after him.' If we analyse it, we have ارد 'behind,' a Turkish substantive ن or ي, possessive pronoun, جه expletive, adverbial termination [123].

<sup>۷</sup> گورمکه. See [132] 'on seeing.'

و اڻځ اوزرنده<sup>۱</sup> - برقرار<sup>۲</sup> اولديغني<sup>۳</sup> - گوردم [۳۳] و بن اي  
*ani ben va gurdum oldighini ber-karar uzerindah amin va*  
 him I And I saw having been in abode upon of him and  
 بيلمزدم اما بني - صوايله تعميد ايتمه گوندرن - بڭا  
*buna gunderan etmegah ta'mid su-ilah beni amma bilmazdim*  
 to me the sender to baptise with water me but did not know  
 ديديكه كيمڭ اوزرينه<sup>۴</sup> روحڭ اينوب<sup>۵</sup> اوزرنده  
*uzerindah enup Rühin uzerinah kimin dediki*  
 upon him (the) descending of the Spirit upon of whom said that  
 قالدوغني<sup>۶</sup> گورر سڭ - روح القدس ايله تعميد ايدن<sup>۷</sup> اول  
*ol ta'mid idan Ruh-il-Kudus-ilah gurirsan kaldughini*  
 that baptiser with the Holy Ghost thou shalt see the (its) remaining  
 در [۳۴] و بن گوردم و شهادت ايتدمكه اللهڭ اوغلي<sup>۸</sup> او  
*o oghli allahin ettimki shahadet va gur-dum ben va dir*  
 he the son of God gave-that witness and saw I And is (he)

and some others *اوزره* [134] اوزرنده<sup>۱</sup> amalgamate with the preceding word, and serve as a kind of stop and a conjunction. Here it is declined, and the requisite possessive pronoun introduced [210] (*lit.*, 'its upon,' or 'his upon.') *Fide* note 7, page ۲

<sup>۲</sup> برقرار. Persian and Arabic.

<sup>۳</sup> اولديغني 'his or its having been,' اولدق past verbal noun (or for the sake of euphony *اولديغيني*, page 16), the accusative after the verb *gurdum*, 'I saw.'

<sup>۴</sup> كيمڭ اوزرينه. Here we find the use of the post-position *اوزرد*, denoting a pause, otherwise the sense would not be so clear.

<sup>۵</sup> روحڭ اينوب. Another pause at the gerund.

<sup>۶</sup> اوزرنده قالدوغني stands as one word in the accusative case after *gurursan*, and requires a hiatus nearly equal to a comma.

<sup>۷</sup> تعميه ايدن. A composite verb [64], the verbal noun of the declinable participle of ايتمك [71] ايدن 'doing,' *ergo* 'the doer.'

<sup>۸</sup> اوغلي. This word is pronounced اوغلو for reasons given in page 16.

اول اولمشدر زيرا بدن اول ايدي [۳۱] و بن ابي بيلمزم<sup>۱</sup>  
*bilmazdim anı ben va idi bendan evvel zırah olınmishdur evvel*  
 did not know him I And he was before me because he was before  
 اما اسرائيله ظاهر اولمہسي ايچون<sup>۲</sup> - بن صوايله -  
*sü-ilah ben ichün olmasi zaher Israyileh amma*  
 with water I for (that) he should be manifest(ed) to Israel but  
 تعميد ايدرک<sup>۳</sup> گلدیم [۳۲] و يحيي شهادت ايدوب ديدیکه بن  
*ben' dediki idüp shehadet va yehya 'gueldim ta'mid-iderek*  
 I' said that making witness And John 'I came baptizing  
 روح<sup>۴</sup> سمان - گوگرچن-گي<sup>۵</sup> - نزل ايتديگني<sup>۵</sup> -  
*etdigini nizül gü-ver-jin-gibi samadan Rûhin*  
 its making descent like a dove from (the) heavens of (the) Spirit

<sup>۱</sup> بيلمزم, short for بيلمزايدم, 1st imperfect, indicative mood of the negative form, بيلمک, of the active verb 'to know.' بيلم 'I do not know.' بيلمزم 'I did not know' [108, 119].

<sup>۲</sup> ايچون. اسرائيله ظاهر اولمہسي ايچون. The conjunction ايچون joins all the preceding words together, and they run one into the other till you come to ايچون, where you stop; *lit.*, 'to, Israel—manifest—to be—for, I came.'

<sup>۳</sup> تعميد ايدرک. The gerund ايدرک 'doing,' with the word کلدیم 'I came,' conveys an action being done whilst walking, — 'as I walked along, I came baptizing.'\*

<sup>۴</sup> ايله and ايچون is one of those post-positions which, like ايله and ايچون, are amalgamated with the word preceding them.

<sup>۵</sup> ايتديگني pronounced *et-digini* or *et-dügini*. Here is the appearance of an *accent* on the first syllable, but it is only on account of the double letters *td* coming together, which of course throws the weight of the syllable on the preceding vowel.

\* This gerund as well as three others [72] are translated by the word 'doing,' there being in English no exact equivalent for each; but they do possess a different power and use too slight to be explained, but which a little practice and attention will best point out to the learner.

واقع اولوب - و اوراده<sup>۱</sup> يحيي تعميد ايدرايدي<sup>۲</sup> ۲۶ ارتسي گون<sup>۲</sup> يحيي  
*yehya ertasi gün ta'mid-ider-idi yehya oradah va vak'e olup*  
 John The next day was baptising John there and took place

کندويه<sup>۳</sup> گلن<sup>۴</sup> عيساي<sup>۵</sup> گوروب<sup>۶</sup> ديديكه<sup>۶</sup> اشته اللهنگ قوزوسي  
*küzüsi allahin ishtek' dediki gürüp 'Ysayi gélan kendüyah*  
 his lamb of God Lo' said that seeing Jesus coming to (him)self

که دنيانگ گناهني<sup>۷</sup> رفع ايدر<sup>۸</sup> ۳۰ بو در-اول کمسنه -  
*kimesna ol der bü raf'-ider günahini dünyanin ki*  
 person that is This takes up (away) (its) sins of (the) world that

بن انگ - ايچون<sup>۸</sup> ديدمکه - عقبمجه بر آدم گليور که بدن  
*bendan ki guéiyor bir-adam 'akbimja dedim-ki anim-ichün ben*  
 than me that is coming a man after me I said that for of him I

<sup>۱</sup> اوراده 'there,' adverb of place; short for او يرده 'in that place.'

<sup>۲</sup> ارتسي گون, an adverb of time.

<sup>۳</sup> کندويه. See [28]. It is easier to pronounce *kendüyah* than *kendiyah*.

<sup>۴</sup> گلن, the declinable participle of گلمک. It is here used as an adjective to 'Jesus,' which is in the accusative case, after گوروب.

<sup>۵</sup> گوروب, the gerund of گورمک 'to see.' It serves, like a comma, to denote a pause in the sentence, *vide* [243]. Observe, also, how the dative case stands first [216], 'to himself' the coming Jesus he saw.\*

<sup>۶</sup> ديديكه 'said that.' They generally take occasion to breathe here, and make these two words one.

<sup>۷</sup> دنيانگ گناهني. Syntax [210].

<sup>۸</sup> انگ ايچون. See [135].

\* So that, as we see, gerunds may often, if not always, be translated as an active and positive form of the verb—'he saw,' not 'seeing,' which latter, in English, gives the sense an indefinite idea, which becomes puzzling in a long sentence. The learner should take note of this observation, and practice in translating any long phrase he may come across, of which he will find abundance, particularly in letters, where the writer endeavours to make the whole letter as one period, to be read through, merely drawing a long breath now and then where the gerunds occur, to enable him to proceed to the end!

عقبمجه<sup>۱</sup> گلن<sup>۲</sup> اول در که بدن اول<sup>۳</sup> اولنمش در- بن ائڭ  
*anin ben olunmishder bendan ewel ki dir ol gēlan 'akbimjah*  
 of him I he was before me that he is that coming after me  
 پاپوچلرینڭ تصمه سنی<sup>۴</sup> چوزمگه<sup>۵</sup> لایق دگلم [۲۸] بو احوال<sup>۶</sup>  
*ahwal bū 'deyilim layek chūz-megah tasmasinī babūchlerin*  
 matters This 'I am not fit to loosen the latches of his shoes  
 و کیفیات اردنڭ اوته سنده اولان<sup>۷</sup> بیت عبرده  
*Beit 'abradah olan otahsindah Ardanin ra keifiyat*  
 in Bethabera (being the other side) of Jordan and circumstances

<sup>۱</sup> عقبمجه. چه. An adverbial termination. See [123].

<sup>۲</sup> گلن, the verbal noun of the participle گلن 'coming,'—'the comer.'

<sup>۳</sup> بدن اول. See [137].

<sup>۴</sup> ائڭ پاپوچلرینڭ تصمه سنی 'of him of his shoes its latchet,' vide Syntax [210]. Here we have first, ائڭ, the first substantive in the genitive case, before پاپوچلرینڭ, which has the possessive pronoun ي not dropped. Next we see ائڭ پاپوچلرینڭ as one word, the first substantive in the genitive case plural, before تصمه سنی, which has the required possessive pronoun سی, with the ي dropped, and the ن inserted [128]. It will be observed that we are often referring to this, and that we have placed this rule at the head of the rules in the Syntax. It forms one of the peculiarities of the language, and it is desirable that the learner should be well grounded at first on this point, as it will save him a great deal of trouble as he proceeds in his reading.

<sup>۵</sup> چوزمگه, dative infinitive, vide note 9, page 28.

<sup>۶</sup> بو احوال. Here, again, the demonstrative pronoun بو is used as if it were indeclinable, and has much more force joined to an Arabic plural.

<sup>۷</sup> اردنڭ اوته سنده اولان, vide Syntax [210], 'being on its other side of Jordan.'

[۲۵] و انلر اڭا سوال ايدوب - اڭا ديديلرکه ايمدي  
*imdi' dedilerki ana idup su al ana anlar va*  
 now' said that to him making question to him they And  
 اگر سن (مسيح) - ياخود ايليا و ياخود<sup>۱</sup> اول پيغمبر - دگل  
*déyil Paighamber ol yakhod va Elia yakhod Messih san éguer*  
 not prophet that or and Elias or (the) Messiah thou if  
 ايسڭ<sup>۲</sup> نيچون تعميد ايدرسڭ [۲۶] دخي انلره  
*onlarah dakki yehya 'idersin ta'mid niehün isin*  
 to them also John 'dost thou make baptism why if thou art  
 جواب ويروب ديديكه بن صوايله<sup>۳</sup> تعميدايدرم اما  
*amma ta'mid iderim sü-ilah ben' dediki verüp jawab*  
 but baptise with water I' said that giving answer  
 اراڭزده<sup>۴</sup> بر كمسنه طورر كه اني بيلمزسڭ<sup>۵</sup> [۲۷] بنم  
*benim bilmazsiniz ani ki dürür kimesnah bir aranizdah*  
 Of me you do not know him that stands person one among you

<sup>۱</sup> and or,' two conjunctions for one [147].

<sup>۲</sup> ايسڭ short for ايسسڭ, which would be difficult to pronounce; the *s* is therefore dropped: ايسسڭ *issin* (note, page 16) with دگل is often made one word, and pronounced *déyilsin* for *déyil issin*, 'if thou art not; [123] and this can here be done perfectly without incurring the risk of its being taken for *déyil sin*, the affirmative, 'thou art not,' because it is preceded by اگر 'if,' vide [143]; گيتمز ايسم for گيتمس.

<sup>۳</sup> صوايله 'with water.' ايله is one of those post-positions like ايچون, which, when they occur, are joined immediately to the word, and form one with it [132].

<sup>۴</sup> اراڭزده, Lit., 'from the middle (of) you.' ارا is a Turkish substantive, گز the possessive pronoun, 2nd person plural [33], and ده post-position [130].

<sup>۵</sup> بيلمزسڭ, the 2nd person, present tense, indicative mood, of the negative verb بيلمك; of the simple verb بيلمك 'to know,' vide [108].

نه دیرسن ۲۳ اول دخی دیدیکه بریه ده — ندا ایدتگ<sup>۱</sup> اوازي  
*avazi nida idanin berriyedah' dediki dakhı ol 'dersin ne*  
 a voice of crying in(the)desert' said that also He 'sayest thou what

ایم — رتگ یولنی<sup>۲</sup> دوز ایلینگ<sup>۳</sup> نیجه که<sup>۴</sup> اشعیا پیغمبر  
*Paighamber Esh'aya nijeh ki duiz eileyin yolini Rabbin im*  
 (the) Prophet Esaias as straight make his road thy Lord's I am

سویلدي ۲۴ و اول<sup>۵</sup> گوندرلن<sup>۶</sup> کیمسنه لر فریسیلرلن ایدیلر  
*idiler Pharissilerdan kimesneler gunderilan ol va 'seu-i-ladi*  
 were (of)from(the)Pharisees persons sent those And 'spoke

turned to و for the sake of euphony. It may be also کندینگ<sup>۷</sup>, as the speaker chooses. The <sup>۸</sup> of حقه ده is the possessive pronoun required by the rule in Syntax [210]: 'of thyself in thy truth.'

<sup>۱</sup> ندا ایدتگ, composite verb [64]. ندا Arabic noun; ایدتگ declinable participle of ایتمک [71]. ایدن 'the doing;,' ایدتگ 'of the doing,' genitive case.

<sup>۲</sup> رتگ یولنی. See Syntax [210]. یولنی 'his road;,' یولنی or یولنی the accusative case [35].

<sup>۳</sup> دوز ایلینگ, composite verb or not, as we please to consider it. دوز is a Turkish adjective, meaning 'flat,' and used as a substantive, with the auxiliary ایلیمک; or we may call it a separate word 'straight,' and ایلینگ, short for ایلیمه کز, or ایلیمه کز, or ایلیمه کز, the 2nd person plural imperative, 'make ye' [69].

<sup>۴</sup> نیجه که, adverb of comparison, 'as.'

<sup>۵</sup> اول. Here we have اول used as an indeclinable demonstrative pronoun, and placed before کیمسنه لر 'persons,' in the plural. It has much more force than if it were declined, when the ل would be dropped. See [27, 31].

<sup>۶</sup> گوندرلن, the passive of the declinable participle گوندرن, which is formed by the insertion of ل, vide [107], 'sent.'

اڱا سوردیلر<sup>۱</sup> که ایمدی سن کیم سڭ - ایلیا می سڭ<sup>۲</sup> اول  
*ol 'Eliā mī sin kim sin san imdi' ki sordiler ānā*  
 he 'Elias art thou? what art thou? thou now' that asked to him

دخی دگلم دیدی سن اول پیغمبر می سڭ - یوق - جواب  
*jawab 'yok' 'Paighamber misin ol san' dedī 'deyilim' dakhī*  
 (he) answer 'No' 'Prophet art thou that thou' said 'I am not' also

ویردی<sup>۳</sup> ۲۲ ایمدی اڱا - سن کیم سڭ - دیدیلر - تا که بزې<sup>۴</sup>  
*bizē ta ki' dediler 'kim sin san' āna imdi verdi*  
 (of) us in order that' they said 'who art thou thou' to him Now gave

گوندرنلره<sup>۵</sup> جواب ویره یز - کندوڭڭ<sup>۶</sup> حقدده<sup>۷</sup>  
*hakın-dah kendunin vèreh-yiz jawab gúnderan-terah*  
 regarding (in thy truth) of thyself we may give answer to the senders

'اڱا سوردیلر' to him they asked.' There are some verbs that take the dative case, some the ablative. Grammarians have given a list of them under different heads (*vide* Davids, page 112). We have not inserted any list in this work as, practically, it is of little use, and would have served only to occupy much space: the sense generally, and a little habit and practice, will soon lead the learner to make the distinction, as soon as he has entered into the construction of the language, and *idealized* it, which he will best do by reading as much as he can, first with literal translation, and next with free translation, until he is enabled to understand whatever is put before him.

<sup>۲</sup> ایلیا می سڭ. The می is the sign of a question asked [120].

<sup>۳</sup> جواب ویردی [64]. It will be observed that many other Turkish verbs are used as auxiliaries, besides those noted in the Grammar. جواب ویرهک<sup>۴</sup> 'to answer.'

<sup>۵</sup> گوندرنلره, verbal noun of the declinable participle (گوندرن 'the sender') of the verb گوندرمک 'to send;' لر the plural termination; د the sign of the the dative case [127].

<sup>۶</sup> کندوڭڭ حقدده. See [30]. Genitive case of کدڭڭ, the ی being

قچان<sup>۱</sup> یہودیہ اور شلیمدن امامار و لاولولر  
*laavilüler va imamlar orashalim-dan yahüdiler kaahan*  
 Levites and (Imams) priests from Jerusalem the Jews when

گوندر دیلر کہ اکا - سن کیم سئ - دیو<sup>۲</sup> سوال  
*su-al déyu 'sin kim san' and ki gunderdiler*  
 question saying 'art thou what thou' to him that they sent

ایدلر<sup>۳</sup> [۲۰] اول دخی اقرار ایدوب<sup>۴</sup> انکار ایتمدی<sup>۵</sup> -  
*inkar etmedi ikrar edup dakhi ol idiler*  
 denial did not make confession making also He they should make

و بن مسیح دگلم<sup>۶</sup> دیو - اقرار ایلدی [۲۱] انلر دخی  
*dakhi anlar ikrar eiladi déyu 'deyilim Messih ben' va*  
 also They he confession made saying 'am not (the) Messiah I' and

noun, and not, as it might at first be taken for, the particle post-position  
 ی, sign of the accusative case: 'Of John *his* witness, this is.'

<sup>۱</sup> قچان is a Turkish adverb of time, not much used; they prefer using  
 زمان کہ 'at the time that;' *ergo*, 'when.'

<sup>۲</sup> دیو is short for دیوب, gerund of دیمک 'to say.' It is put at the  
 end of a quotation, as we would in English at the beginning—'he said' so  
 and so. See Expletives [123].

<sup>۳</sup> سوال ایدلر, composite verb [64]. ایدلر is the 3rd person plural  
 of 1st optative of ایتمک [67].

<sup>۴</sup> اقرار ایدوب. See [64]. ایدوب, gerund of ایتمک [72].

<sup>۵</sup> انکار ایتمدی. See [64]. ایتمدی is the negative form of ایتمک,  
 3rd person singular, 1st perfect, indicative mood. See [108].

<sup>۶</sup> دکل ایم, negative form of the defective verb ایم. See [89].

[۱۷] زيرد شريعت موسي ايله ويرلدي<sup>۱</sup> اما عنايت و  
*va 'ynayet amma verildi musa-ilah shari'at zirah*  
 and grace but was given by (or with) Moses (the) law Because

حقيقت عسي مسيح ايله - (بز) گلدي [۱۸] الله<sup>۲</sup> هيچ<sup>۳</sup>  
*hich allahi geldi bizéh 'ysa masih-ilah hakikat*  
 any God came to us with (or by) Jesus the Messiah truth

بر وقتده كيمسه گورممشدر - بابانگ قوجاغنده<sup>۴</sup> اولان<sup>۵</sup>  
*olan kojaghindah Babanin gurmamish-der kimsah vakit-dah bir*  
 being in his bosom of God has not seen any one in (at) time one

يكانه اوغل<sup>۶</sup> - اي بيان ايلدي<sup>۷</sup> [۱۹] ويحيي<sup>۸</sup> نڭ<sup>۹</sup> شهادتي<sup>۹</sup> بودر  
*bü dir shahadetü yahya-nin va iladi bayan ani oghul yekaneh*  
 this is the witness of John And has made manifest him son only

<sup>۱</sup> ويرلدي, the passive form of ويرمك 'to give' [107].

<sup>۲</sup> الله, the accusative case of الله.

<sup>۳</sup> هيچ. Vide [43].

<sup>۴</sup> بابانگ قوجاغنده. See [210]. The first noun is in the genitive case, and the second, قوجاق, takes the possessive pronoun ي, changing ق into غ [19] قوجاغي; and the ن intervening between it and دن, the ي is dropped and it becomes قوجاغنده [25, 120].

<sup>۵</sup> اولان, declinable participle of اولمق, and here the 'person' being is understood, which person is immediately afterwards explained.

<sup>۶</sup> يكانه اوغل. 'the only son.' As they use the Persian word ايک, they have given it the Persian form. يكانه is a Persian adjective, meaning 'unique.'

<sup>۷</sup> بيان ايلدي. See 'Composite verbs' [64]. The auxiliary is the 3rd person singular of the 1st perfect of ايلمك [65], 'he did,' or 'he made.'

<sup>۸</sup> يحيي نڭ. See [16].

<sup>۹</sup> شهادتي. See Syntax [210]. This ي must be the possessive pro-

الذق <sup>١</sup>	عنايت	عنايت ايچون <sup>٢</sup>	هم <sup>٢</sup>	طولوسندن <sup>١</sup>	انث
<i>aldik</i>	<i>'ynayet</i>	<i>'ynayet-ichün</i>	<i>hem</i>	<i>dolu-sindan</i>	<i>anın</i>
have taken	grace	for grace	both	from his fullness	of him

<sup>١</sup> انث طولوسندن. *Vide Syntax* [131, 210].

<sup>٢</sup> هم, conjunction [160].

<sup>٣</sup> الذق, 1st pers. plural of the 1st present, indicative mood of آلمق 'to take.' There is no word in the Turkish that comes nearer to the meaning of 'receive.' طوتمق is 'to catch.' In a late version of St. John's Gospel, the translator has tried to convey an impression of 'we have been favoured,' i.e., 'it was granted to us,' by using مظهر اولدق, but he has bungled it, probably from not knowing the true meaning of the Arabic word مظهر, which, with the auxiliary اولمق, can only be interpreted 'we were manifested.' He might more properly have used the passive بزه مظهر الندي and اولنمق 'it was made manifest to us,' that is, 'we were favoured,' hence, 'we received.' This will show how difficult, if not impossible, it is, sometimes to express the simplest idea in this barbarous tongue; and the more elegant the language, the more confused it becomes, as the same expression may mean half-a-dozen things, till, by *inference*, it is brought to bear upon the sense. As we have already observed [note 2, page 74] it requires a conjuror to divine the sense of their diplomatic sentences, which not two Turks would interpret alike, each explaining the phrase according to his appreciation of the Arabic words used; and, as most Turks have but a limited idea of this language, they generally contrive to *pervert* the original meaning of the word, and turn it, very awkwardly, to signify what they wish to express. In the same way as it is related of a scribe, who, on being asked to write a letter, replied that 'he could not, because, being lame, he could not accompany the missive to read it, no one being able to decipher his writing.'—So, when anything out of the way is expressed, the composer, or a man on his part, is required to accompany the document to explain it!

جلالني - گوردک<sup>۱</sup> [۱۵] يحيي انا شهادت ايدر و ندا ايدوب<sup>۲</sup>  
*nida-idup va ider shahadet ana yehyah gürduk jëllaleni*  
 crying and makes witness to him John we saw the glory

ديديکه بنم ديدوگم<sup>۳</sup> بو در-اول عقبجه<sup>۴</sup> گلن<sup>۵</sup> بدن اول<sup>۶</sup>  
*bendan evvel gelan 'akbimjah ol dür bü dedügim benim dediki*  
 before me coming after me that is this my having said of me said

اولمش در<sup>۷</sup> زيرا بدن اول ايدي [۱۶] و بز هيمنز<sup>۸</sup>  
*heppimiz biz va idi bendan evvel zirah olmishder*  
 all of us we And he was before me because (he) has been

و substituted in the pronunciation for the sake of euphony. *Vide* note, p. 16.

<sup>۱</sup> گوردک *gürduk*, and not *gurdik*. *Vide* note page 16.

<sup>۲</sup> ندا ايدوب<sup>۲</sup>. *Vide* [64, 72]. Observe here that the last letter of *gerund* is written indifferently, with one or with three dots; but this *gerund* is generally pronounced with a 'p,' *idup*, although more often written with a 'b.'

<sup>۳</sup> ديدوگم is the declinable participle ديدک 'having said,' (of the verb ديمک 'to say,') which is also a verbal noun, and to it is attached the possessive pronoun م, *vide* [33], and the و is introduced and the ک turned to گ for the sake of euphony. ديدوگم 'my having said,' *i.e.*, 'spoken of by me.'

<sup>۴</sup> عقبجه. This analysed is عقب Arabic substantive, 'behind,' 'after;' م possessive pronoun, جه expletive [123].

<sup>۵</sup> گلن, declinable participle of گلمک 'to come' [71].

<sup>۶</sup> بدن اول, *lit.*, 'than me before,' or 'from me before,' the particle دن being the sign of the ablative case. *Vide* 'Post-positions' [131].

<sup>۷</sup> اولمش در 'he has been,' 3rd person of 2nd perfect, indicative mood of اولمق [76]; در is added to be more precise in expression. *Vide* [235].

<sup>۸</sup> هيمنز. هب is a declinable adverb with the possessive pronoun ز. [33].

اِرادَتندن انجق<sup>۱</sup> الٰهَدن طوغمشلردر<sup>۲</sup> [۱۴] اول كلام بني ادم<sup>۳</sup>  
*beni-adam kaldm ol doghmushler-der allahdan anjak iradetindan*  
 man word That they were born from God but from the will  
 اولدي - و عنايت و حقيقتله<sup>۴</sup> مشكون - ارامزده<sup>۵</sup> مكان  
*makan aramizdah mash-hün va hakikatleh va 'yinayet oldi*  
 a place among us full and with truth and grace became  
 طوتدي<sup>۶</sup> و بز انك جلالني<sup>۷</sup> - بابانك يالكر بر اوغلنك<sup>۸</sup>  
*oghlinin bir yaliniz babanın jellaleni anin va biz tütüti*  
 of son one only of the Father his glory of him and we held

count of rule [210], which is dropped, as the ن intervenes between ارادي  
 'its will,' and the post-position دن. *Vide* [131].

<sup>۱</sup> انجق. A disjunctive conjunction (!)

<sup>۲</sup> دوغمشلردر. *Vide* [235].

<sup>۳</sup> بني ادم is Arabic, and means 'the son of man.' The Turks often adopt composite Arabic words, in order the better to express their ideas, just as we might do in English by drawing from the Latin or Greek,—with this difference, that in English almost any word we may require has been already introduced, whereas in Turkish it is being adopted out of dire necessity.

<sup>۴</sup> و عنايت و حقيقتله. The له serves here for both nouns.

<sup>۵</sup> ارامزده 'by among us.' ده is the post-position, sign of the ablative case [130].

<sup>۶</sup> طوتدي from طومتق, *vide model* [65, 76]. 3rd person, perfect tense of indicative mood.

<sup>۷</sup> انك جلالني. *Vide Syntax* [210]. جلال, the 2nd (Arabic) noun, has the possessive affix ي, which is dropped, the ن intervening [128]  
 جلالني 'his glory;' حلالني 'his glory' (accusative case) [35].

<sup>۸</sup> اوغلنك. Here again *lit.* 'of his son.' اوغالي 'his son;' اوغلنك (pronounced *oghlinin*) 'of his son;' [35] the ي being dropped as usual, and

قبول	ايدنلرگ <sup>١</sup>	جمله سنه <sup>٢</sup>	-يعني <sup>٣</sup> اسمه <sup>٤</sup>	اينانانلره <sup>٥</sup>
<i>kabûl</i>	<i>idanlarin</i>	<i>jumleh-sineh</i>	<i>ismineh y'ani</i>	<i>inanantlerah</i>
reception	of those making	to all	i.e. to his name	to the believers
قدرت	ويدى كه	اللهگ	اوغللري <sup>٦</sup>	اوله لر <sup>٧</sup> [١٣]
<i>kudret</i>	<i>ki verdi</i>	<i>allahin</i>	<i>oghulleri</i>	<i>anlar olaler</i>
power	that he gave	of God	the children	They they may be
نه	قاندن نه	لحمگ	ارادتندن <sup>٨</sup>	نه ادامگ
<i>né</i>	<i>kandan né</i>	<i>lahmin</i>	<i>iradetindan</i>	<i>adamin né</i>
neither	from blood	of flesh	from the will	nor (by the) of man

<sup>١</sup> ايدنلرگ, a declinable participle of ايتمك 'doing;,' used substantively, 'the doing,' or 'doer;,' ايدنلر 'the doers,' nominative plural, and ايدنلرگ 'of the doers,' genitive plural [71].

<sup>٢</sup> جمله سنه, Arabic noun, takes the possessive affix سي, because it is the 2nd of two nouns coming together, Syntax [210]. The ي is dropped, and ن intervenes between the noun and the post-position s. Vide [127].

<sup>٣</sup> يعني. Vide [169].

<sup>٤</sup> اسمه. Let us analyse this simple word, in order to fix on the memory the use of the possessive affix. اسم 'a name;,' اسمي 'his name;,' اسمه 'to his name,' [35] the ي being dropped and the ن interposing [127].

<sup>٥</sup> اينانانلره, declined participle of اينانمق or اينانمق 'to believe.' اينانلر 'believing;,' used substantively, 'believer.' اينانانلر 'believers,' (nominative plural). اينانانلره 'to the believers' (dative plural).

<sup>٦</sup> اللهگ اوغللري, vide Syntax [210], 'Of God his children.' The ي is the possessive affix, which the second noun takes when the one preceding it is in the genitive case.

<sup>٧</sup> اوله لر. 3rd person plural of the 1st optative mood of اولمق 'to be.' Vide [78].

<sup>٨</sup> لحمگ ارادتندن. Observe once more the possessive affix ي, on ac-

خلق اولندي<sup>١</sup> و دنيا<sup>٢</sup> اي<sup>٣</sup> بيلمدي [١١] او کندونگيلره<sup>٤</sup>  
*kendünin-ki-lerah o bilmadi oni va dünya halk olundi*  
 to his very own He did not know him and (the) world was created  
 گلدی و کندونگيلي<sup>٤</sup> اي<sup>٢</sup> قبول ایتمدیلر<sup>٥</sup> [١٢] لکن اي<sup>٣</sup>  
*ani léken etmadiler kabül ani va kenduninkili gëldi*  
 him But did not make reception him and his very own came

<sup>١</sup> خلق اولندي. A composite verb. خلق, an Arabic noun and the auxiliary اولمنق, of which this is the 3rd person of the 1st perfect, indicative mood [76]. *Vide* also [56, 64].

<sup>٢</sup> اي. The learner will perceive that the word is written *ani* and *oni*, the sound of the ا being between the two. Throughout this work, when a word can be pronounced different ways, it will be written differently in different places, and this will accustom the student to learn by analogy, and induce him to use his reasoning and comparing faculties in other instances, so as to make discoveries for himself;—for example : In one place he will find the post-position ده translated 'by,' in another it will stand 'in,' he will thence naturally infer that it means both, according to the place it holds in the sentence.

<sup>٣</sup> کندونگيلره. Let us analyse this terrible-looking word and we shall find it a very simple one. کندو 'self,' [30] کندونگ 'of self,' 'own,' [36, 228, 229], ل the sign of the plural, ه the post-position, sign of the dative case, [127].

<sup>٤</sup> کندونگيلي. The لي or لو, when added to a word, denotes possession. *Vide* [202, 229].

<sup>٥</sup> ایتمدیلر, the negative form of the verb ایتمک 'to do,' *vide* [65]. It is the 3rd person plural of 1st perfect, indicative mood, thus : ایتدیلر 'they did,' ایتمدیلر 'they did not do,' and قبول is the Arabic substantive forming a composite verb with the auxiliary ایتمک, or rather its negative ایتمک [56, 64].

[٩] حق نور او ايدي كه دنيايه گلن هر ادمي<sup>١</sup>  
*adami her gēlan dūnyayah ki idi o nūr hak*  
 man every coming to the world that was he light True

تنوير ايدر [١٠] دنيايه ايدي دنيا<sup>٢</sup> انگله<sup>٢</sup>  
*anin lah va dūnya idi dūnyadah tenwir ider*  
 by him and (the) world he was In the world lightens (makes light)

<sup>1</sup> 'Coming-into-the-world-every,' is a phraseological adjective to the substantive 'man,' which is in the accusative case after the active verb 'lightens.' This construction shows the Hindo-Germanic origin of this Tartaric language, although the connection between it and the tongues of Western Europe may be prior to the first departure of the tribes from the plains of Hindústán. The author ventures to observe, on the authority of Dr Latham,\* that the Huns certainly existed in and about the Turkish Empire full 1200 years B.C.†; so that the separation from the European branches (which went more north, and afterwards overwhelmed the Roman Empire with Goths, Visigoths, etc.), must have been anterior to that epoch; and during so long an interruption of communication between the northern and southern cousins, many changes and mixtures of race must have occurred. This would also account for the striking difference between the Tartaric and European languages, which has induced philologists to imagine them to have had a separate origin. In regard to the Semitic languages, however, there are too many conflicting dissimilarities, and they are too diametrically opposed to admit of the belief of their having had any connexion whatever with the Tartaric until the Turkish was engrafted in later years on the Arabic.

<sup>2</sup> انگله. *Vide* [135].

\* *Vide* Lecture delivered by Dr. Latham at the meeting of the Royal Asiatic Society, 21st January, 1854, and published by the Society.

† In regard to their identification with the *Khita* (the Hittites of Scripture) *vide* the chapter on Ethnology, page 208 of the author's work entitled 'Lares and Penates.' Ingram and Cook, London, 1853.

شهادت ويره <sup>۱</sup>	که	ادم لږگ جمله سي <sup>۲</sup>	انگ سبيله <sup>۳</sup>
<i>shehadet verêh</i>	<i>kî</i>	<i>adamlarin-jumləsi</i>	<i>anin sebebilaḥ</i>
that that he may give witness	that	the whole of men	by means of him
انانه لر [۸] کندوسي <sup>۴</sup>	اول	نور	اولم يوب <sup>۵</sup> انجق <sup>۶</sup>
<i>inanek ler</i>	<i>ol</i>	<i>nür</i>	<i>anjak olmayüp</i>
should believe	Himself	light	but not being
اول نور دن اوترو <sup>۷</sup> شاهد لگ <sup>۸</sup> ايتمک - ايچون <sup>۹</sup> ارسال اولنمش ايدي <sup>۱۰</sup>			
<i>ol nürdan ütürü</i>	<i>shahedlik</i>	<i>etmek-iehün</i>	<i>irsal olunmush idi</i>
regarding that light	witness	to make	had been sent for

<sup>۱</sup> شهادت ويره. A composite verb. ويره is the 3rd person of the optative mood [101] of ويرمک 'to give,' which serves as an auxiliary to the substantive شهادت.

<sup>۲</sup> ادم لږگ جمله سي. The first substantive is in the genitive plural, and the second Arabic substantive takes the possessive pronoun سي. Vide Syntax [210].

<sup>۳</sup> انگ سبيله (lit., 'with or by reason of him.') Vide [132, 135], and Syntax [210]. The ي in سبيله is the possessive affix, to which ل is added.

<sup>۴</sup> کندوسي 'he himself.' Vide [30].

<sup>۵</sup> اولمق is the negative form of the verb اولمق, the gerund of which is اولوب. Vide [83].

<sup>۶</sup> انجق. Vide [123, 150, 153].

<sup>۷</sup> اوترو. Vide post-positions used with the ablative case [137].

<sup>۸</sup> شاهد لگ. Vide 'Derivation' [197].

<sup>۹</sup> ايچون. Vide [134, 135].

<sup>۱۰</sup> اولنمش ايدي. Vide [76]. This is the 3rd person of the 2nd pluperfect, indicative mood of اولنمق.

يرادامش - شي<sup>١</sup> انسز<sup>١</sup> يرادلدي [١٤] اندد حيات وارايدي  
*var-idi hayat andah yaradilmadi an-siz shei yaradilmish*  
 was (the) life By him was not created without him thing created

وحيات ادملرگ نوري ايدي [٥] نور - دخي ظلمتد<sup>٥</sup>  
*zülmetdah dakhi nür idi nürü adamlarin va hayat*  
 in (the) darkness also (The) light was the light of men and life

ضياويردي وظلمت اني ادراك ايتمدي<sup>٢</sup> [٦] اللهدن  
*allah dan étmadi idrak oni va zülmet dia-verdi*  
 From God did not make comprehension it and (the) darkness light gave

ارسال اولنمش<sup>٣</sup> بر آدم وارايدي وانگ آدي<sup>٤</sup> يحيي<sup>٤</sup> ايدي  
*idi yehya ädi va onin var idi adam bir ersal olünmish*  
 was John (the) name and of him was man a had been sent

[٧] مرقوم<sup>٥</sup> شهادت ايچون<sup>٦</sup> گلدي<sup>٦</sup> تا كه نوردن اوترو<sup>٧</sup>  
*nourdan ütürü ta ki gèldi shehadétichün marküm*  
 regarding the light in order that came for witness The aforesaid

<sup>١</sup> انسز. *Vide* [203].

<sup>٢</sup> ادراك ايتمدي. A composite verb formed of an Arabic noun ادراك and the negative form of the auxiliary ايتمك. *Vide* [64].

<sup>٣</sup> ارسال اولنمش. *Vide* [64 and 82].

<sup>٤</sup> انگادي 'of him his name.' The double use of the pronoun and possessive pronoun together is one of the peculiarities of the Turkish language. *Vide Syntax* [210, 227].

<sup>٥</sup> يحيي. The ا is placed over the last ي to denote that it is pronounced (أ).

<sup>٦</sup> مرقوم. This word is used to avoid having recourse to the 3rd person singular او 'he,' which would not be so respectful. *Vide Syntax* [223].

<sup>٧</sup> ايچون. Whenever this word occurs it is pronounced in conjunction with the word preceding it as if the two formed one word: it admits of a hiatus equal to half a comma or a comma, according to the sense [134].

<sup>٨</sup> اوترو. The same observation holds good for this post-position [137].

# THE FIRST CHAPTER

## OF THE

### GOSPEL ACCORDING TO ST. JOHN.

انجيل يوحنا نك يازدوغي<sup>1</sup> اوزره  
*üzérah yazdughi yuhannanin engil*  
 according to the writing of John,—The Evangile.

[١] ابتدا ده<sup>2</sup> كلام وار ايدي<sup>3</sup> و كلام الله<sup>4</sup>  
*allahin kalâm va var-idi kalâm ibtida-dah*  
 of God (the) Word and was (being) (the) Word In (the) beginning  
 ياننده<sup>5</sup> ايدي و الله كلام هو ايدي [٢] بو ابتدا ده  
*ibtida-dah bü idi hü kalâm allah va idi yanindah*  
 in the beginning This was he (the) Word God and was by his side [near]  
 الله ياننده ايدي [٣] هر شي اندن يرادلي و هيچ<sup>6</sup> بر  
*bîr hîch va yaradildi an-dan shei her idi yanindah allahin*  
 one any and was created by him thing Every was near of God

<sup>1</sup> يازدوغي is a verbal noun يازدق, of the verb يازمق 'to write,' the ق is turned into غ [19, 57], the و introduced for the sake of euphony, and the ي is the possessive affix taken by the 2nd substantive, the first of which is in the genitive case. *Vide Syntax* [210.]

<sup>2</sup> ابتاده. *Vide* [16.] <sup>3</sup> وار ايدي. *Vide* [90 and 91.]

<sup>4</sup> الله genitive case of Allah. *Vide* [15] and *Syntax* [210.]  
 ياني<sup>5</sup> of ياننده 'by his side,' ياني 'his side,' ياني 'side,' يان—ياننده  
 is dropped, and the ن intervenes between the word and the post-position  
 ده. *Vide* [130.]

<sup>5</sup> هو. Expletive. *Vide* [123.] <sup>6</sup> هيچ. *Vide* [43.]

## POWERS OF THE ROMAN LETTERS.

We must request the learner to observe that in representing the Turkish words by italic characters, we have, in order to avoid, as much as possible, the use of the double vowels, adopted the plan of using the

<i>ú</i>	to represent the French	<i>ou</i>	as in 'deux.'
<i>ü</i>	„	„	<i>u</i> as in the article 'du.'
<i>ũ</i>	„	Italian	<i>u</i> in 'furore,' or like <i>oo</i> , in 'boot.'
<i>ĩ</i>	„	„	<i>i</i> in 'fino,' or like <i>ee</i> , in 'seen.'
<i>é</i>	„	French	<i>é</i> in 'été.'
<i>á</i>	„	„	<i>a</i> like <i>a</i> in 'father.'
<i>g</i> always for the hard, and <i>j</i> for the soft sound.			
<i>gh</i> will represent the Arabic غ guttural.			
<i>kh</i>	„	„	خ like the German (guttural) <i>ch</i> .
<i>s</i> always soft.			
<i>z</i> always sharp, like the <i>s</i> in 'reason.'			

The letter ع, when strongly aspirated, is introduced in the word on the system followed by Richardson; but, if clipped in the pronunciation, it is represented by (ء), and the hamza (.) will be denoted by (') over the letter; thus, بناء *bina'an*.

All the unmarked vowels have the same value as the *a*, *e*, *i*, *u*, in the English words *bat*, *bet*, *bit*, *but*, etc.; and note that the *i* is never used in its English power of 'I' (personal pronoun).

In reading Turkish, the learner is requested to bear in mind that there is no predominating accent on any particular syllable of a word, as in English: thus, *extravagant* and *commu'nicate* would be pronounced in Turkish *extravagant*, *communicate*, almost without stress or emphasis on any special part of the word: at least, it is better, at first, to read each syllable quietly, than to put an accent on a word according to English ideas, as it would be almost sure to fall on the wrong syllable. The only

accent we know of in Turkish falls on the vowel preceding double letters, particularly the *تد* *td*: as, *ايتدم* *etdim*, pronounced *ét-tim*; *ايتديگيني* *etdigini*, pronounced *ét-tigini*; and *الله* *allahin*, pronounced *dıldhîn*.

The Turkish orthography, as represented in italics, according to the above powers of the letters, may at first appear capricious in its irregularity; but the learner must take it upon trust as the best representation of the actual Turkish pronunciation. It would be impossible, in a work of this sort, to enter into an explanation of all the reasons for these changes; suffice it to say, that the laws of euphony are very stringent. The *ı* is *a*, *e*, *i*, and *u*, with the same consonants, without any evident reason; but, on closer inspection, we shall find, that the modification is used to make the sound agree with the following letter: as, *at-ma-jah*, *e-shek*, *it-ti-fâk*, *û-sûl*, etc. So also *eh* and *ah* (*ه*) at the end of a word accords with the preceding predominating sound in the word. The dead *u* is denoted by an English *u*, as in 'but,' 'cut,' etc., simply because it is impossible to give a more perfect representation of it: as, *اترو* *u-tu-rû*, *حكم* *hu-kûm*, etc. The student will perceive also that *اُنْب* is represented by *amb*, because it is thus enunciated, and it would be difficult to pronounce it otherwise.

In short, if the learner will strictly adhere to our system, he will acquire a pronunciation as near that of Turks of the present day as it is possible for a European to arrive at; and certainly nearer than any other system of Roman characters can bring him without the assistance of a master. In conclusion, the author is desirous of remarking, without any undue assumption of merit to himself, that the Arabic and Turkish languages being familiar to him from his infancy, he has been enabled in this Vocabulary to insert several words not to be found elsewhere, and a vast number of extra meanings which represent the Turkish word in its common signification, as used in daily parlance at the present time in Constantinople and all over the empire, and which signification will not be found in any dictionary yet published.

# VOCABULARY.

اثن

۱

- P آب *áb*, water.  
 P آباد *á-bád*, a house, habitation; a city; culture.  
 A ابتدا *ib-ti-dd*, the beginning.  
 T ايلك *ip-lik*, thread.  
 T ات *át*, a horse.  
 T ات *et*, meat.  
 T انا *á-tá*, a father, ancestor.  
 P آتش *d-tesh*, fire.  
 A اتفاق *it-ti-fák*, by chance, it happened that.  
 T اتك *a-tek*, hem of a garment.  
 T اتماجه *at-má-jáh*, a sparrow-hawk.  
 T اتمك *át-mak*, to throw.  
 T اتمك *et-mek*, for ايتمك, to do, to make.  
 T اتمك *et-mek* [pr. ek-mek] bread.  
 T آتنه *d-ti-nah*, Athens.  
 A اثر *éth-cr*, a sign, mark, trace; a history.  
 A اثار *d-thár*, events, signs, histories.  
 T ائنه *eth-nah* (from A تنلي *tha-na*,

احو

- support), a stick to lean upon.  
 A ائنا *eth-na*, middle, midst, interval.  
 Ex. بر ائناده *bú-eth-ná-dd*, in the mean time.  
 A اثواب *eth-wab* (pl. of ثوب), a garment.  
 T آج *áj*, hungry, famished.  
 A اجاب *i-jáb*, answer, consent.  
 A اجابت *i-já-bet*, consent, agreement.  
 A اجل *a-jál*, fate, appointed time; death.  
 T آچلق *ách-lek*, hunger.  
 T آچلمق *d-chil-mak*, to be opened.  
 T آچمتق *ách-mak*, to open.  
 A احتمال *ih-ti-mál*, bearing, possibility.  
 A احتياج *ih-ti-yáj*, need, want, requirement.  
 A احسان *ih-sán*, benefit, favour, courtesy, charity.  
 A احمق *ah-mak*, stupid, foolish.  
 TA احمقلىق *ah-mak-lik*, stupidity, foolishness.  
 A احوال *ah-wál*, circumstances, affairs.  
 (pl. of حال state, condition.)

- A اخبار *akh-bâr*, news.  
 A اختیار *ikh-ti-yâr*, choice; power.  
 T اختیارتلق *ikh-ti-dr-lik*, old age.  
 A آخر *â-khîr*, the end; at last; finally.  
     آخرندہ *akher-in-deh*. Vide [35].  
 A آخرت *â-khî-ret*, posterior, last;  
     used for 'the other world,' and  
     then pronounced *â-khe-râ*.  
 P اخور *â-khor*, a stable.  
 T ادا *â-dâ* (and اطہ *â-tûh*) an island.  
     ادا طوشانی *â-dâ tâû-shâ-nî*, a  
     rabbit.  
 A ادب *a-dab*, civility, morality, re-  
     spect, custom.  
 T ادبسنز *a-dab-sîz*, uncivil, without  
     respect.  
 A ادراک *id-râk*, comprehension.  
     i-drak-et-mek, to comprehend,  
     understand.  
 T آدلور *âd-lû*, named, called, celebrated.  
 A آدم *â-dam*, a man.  
 T آدم *â-dum*, a step, trace. آدم آدم  
     *â-dum â-dum*, step by step. (this  
     is a corruption of the A قدم  
     *ka-dam*, a foot, a step.)  
 A اذان *i-zân*, the call to prayer.  
 A اذعان *iz-ân*, intellect; judgment;  
     obedience.  
 A اذن *izn*, permission.  
 A اذیت *a-zî-yet*, hurt, ill-treatment.

- T ارا *â-râ*, the middle, midst, between.  
     ارامزدہ *a-ra-mîz-deh*, in the midst  
     of us, among us.  
     ارایہ گلمکٹ *â-râ-yeh gel-mek*, to  
     intervene.  
 A ارادت *i-râ-det*, will, desire, com-  
     mands.  
 T اراتلق *â-râ-lik*, interval.  
 T ارامق *â-râ-mak*, to search.  
 A اربع *ar-bac*, four.  
 T اریہ *ar-pah*, barley.  
 T ارترمق *ar-ter-mak*, to increase, aug-  
     ment, advance.  
 T ارتق *ar-tik*, more (expletive),  
     already.  
 A ارتکاب *ir-ti-kâb*, mounting on  
     horseback; attacking; interfering  
     with.  
 T ارتمق *â-rit-mak*, to purify, redress.  
 T ارتمق *art-mak*, to increase.  
 T ارتمک *ê-rit-mek*, (v. trans.) to  
     dissolve.  
 T ارته سی گون *er-tê*, the morning.  
     *er-te-sî gün*, the next day.  
 T ارد *ard*, behind.  
 A ارسال *ir-sâl*, an embassy, sending.  
     *Ir-sâl o-lin-mak*, to be sent.  
 T ارسلان *ars-lân*, a lion.  
 T ارق *â-rek*, lean.  
 T ارقہ *ar-kah*, the back, behind.  
     ارکٹ *ê-rîk*, a plum.

T ارمق *ir-mak* (and also اروماق), a river. See ايرمق.

T از *áz*, some, a little.

P از *éz*, from. از كجہ *ez-ku-ja*, whence?  
ازين طرف *this way*. ازين كه *if only*.

T ازاجق *á-zá-jék*, a very little.

P آزاد *á-zád*, free.

T ازمق *dz-mak*, to wander, go astray.

T ازمك *ez-mek*, to break, to pound in pieces.

A اسات *a-sa-et*, a crime, sin. *A-sa-et et-mek*, to hurt.

P اسان *d-sán*, easy, convenient.

A اسباب *as-báb* (pl. of سبب), cause, reason, means.

T استامبول *is-tam-búl*, Constantinople.

T استرديا *is-tri-di-a*, an oyster (from the Greek *στριδι*).

T استغفار *is-tigh-fár*, pardon, repentance.

A استماع *is-ti-ma*, listening, hearing.

T استعمال *is-ti-mál*, use, service.  
—*et-mek*, to make use of.

A استمالت *is-ti-ma-let*, civility, politeness.

T استمك *is-te-mek*, to wish, desire.

A استهزا *is-tih-zá*, joke, jest, derision.

T اسكي زوانك *es-ki*, old. اسكي آدملي *es-ki za-má-nin á-dám-*

*ler-i*, the ancients (*lit.*, 'the men of olden time').

A اسم *ism*, a name.

T اسمك *es-mek*, to blow. يل اسر *yil é-ser*, the wind blows.

T آسي *is-si*, master; hot, warm.

A اسير *a-sir*, a captive, prisoner.

T آسليك *is-si-lík*, heat, warmth.

P آش *ash*, meat, victuals, soup.

T اش *esh*, a companion, equal.

T اشانه *á-sha-gha*, also اشاغي *á-sha-ghi*, below, down.

A اشاره *i-shá-ret*, a sign, token.

A اشتباد *ish-ti-báh*, 'doubt, comparison, resemblance.

T اشتمك *i-shit-mek*, to hear.

T اشته *ish-teh*, look! see! there! lo! behold!

T اشتها *ish-ti-há*, desire, wish, appetite, avidity.

T اشچي *dsh-chí* (also, vulg. آلچي *al-chí*), a cook.

A اشفاق *ish-fák*, compassion, pitying, affection.

T اشك *e-shek*, an ass.

T اشكار *á-shi-kár*, clear, manifest.

T اشلتمك *ish-let-mek* (causal of اشلتمك) to cause to work.

T اشلمك *ish-lé-mek*, to work.

T اشمك *esh-mek*, to go together. (obsoleto)

A اصل *a-sil*, cause, origin, kind. نصل  
*ná-sil*, for نه اصل *neh as-sil*, how?

A اسلاً *as-lan*, not at all, by no means,  
 pronounced *as-la*.

A اصلاح *as-láh*, good; reconciliation.

T اصلمق *is-lá-mák*, to wet, bathe.

اصلانمق *is-lan-mak*, to be wet.

T اصمرلمق *is-mar-la-mak*, to recom-  
 mend, enjoin, call for.

قهو اصمرله *käi-veh is-mar-la*, order  
 coffee (to be brought in).

T اصمق *as-mak*, to hang.

A اصول *ü-sül*, quietly, manner, in a  
 proper way.

A اصیل *á-sil*, noble, of good origin (a  
 horse or man).

A اطبا *a-tub-ba*, physicians (the plural  
 of طبيب *ta-bib*).

A اطراف *at-ráf*, sides.

A اعانة *i-ea-net*, assistance, help.

A اعتبار *i-e-ti-bár*, esteem, honour,  
 confidence.

A اعتماد *i-e-ti-mad*, faith, confidence.

A اعتقاد *i-e-ti-kád*, belief.

A اعتدال *i-e-ti-dal*, justice.

A اعزاز *i-e-raz*, the action of honour-  
 ing and paying deference to.

A اعلا *a-e-la* for اعلى, the highest,  
 most exalted (vulgarly آل *á-ler*,  
 very good).

A اعمى *a-e-má*, blind, a blind man.

T اغ *agh*, a net.

T اغاج *á-ghaj*, a tree.

T اغارمق *á-ghar-mak*, to whiten  
 (obsolete).

T اغر *á-ghir*, heavy, weighty. اغر  
*á-ghir á-ghir*, slowly.

T اغري *agh-ri*, grief, pain.

T اغز *a-ghaz*, the mouth.

T اغلمق *agh-la-mak*, to weep.

T اغور *o-ghour*, [augury] lucky omen.

اغور اوله *o-ghür ola*, luck to you!  
 a happy day to you!

A افتخار *if-ti-khár*, glory, honour;  
 well met, etc.

A افراط *if-rádt*, excess. افراط  
 extremely.

P افرين *áf-rín*, bravo! (rather *á-fe-rín*)

T افندي *ef-fen-di*, master, sir; man  
 of the pen.

T اق *ak*, white. اق بابا *ak ba-ba*, a  
 vulture.

T اقچه *ak-cheh*, money, a piece of  
 money.

A اقرار *ik-rar*, affirmation, promise,  
 confession.

A اقران *ik-rán*, peers, equals.

A اقسام *ak-sám*, divisions, parts;  
 oaths.

A اقليم *ak-lím*, climates, divisions of  
 the world.

T اقمق *ak-mak*, to flow.

T اقندي *á-kin-dí*, the current of a river.

T ان *en*, very, most (a particle used in forming the superlative).

Vide [24].

A اكبر *ak-bar*, the greatest.

A اكثري *ek-the-rí*, for the most part.

P اگر *é-ger*, if.

A اكرام *ik-rám*, honour, respect.

T اگرلكت *é-ér-la-mek*, to saddle. (اگرليوب).

T اكسك *ek-sik*, fault, defect.

T اكسكلي *ek-sik-li*, a woman.

T اگلكت *é-il-mek*, to bend, incline.

T اگلكت *eg-lé-mek*, to detain, amuse.

T اكمت *ek-mek*, to sow, to plant.

A اكناف *ek-naf*, sides. (plural of كنف *ke-naf*)

T اكين *é-kin*, seed.

T اكينجي *e-kin-ji*, a sower, husbandman.

T اكسنز *án-siz*, suddenly.

T ال *el*, a hand.

T ال *il*, another, a stranger (for ايل *áil* a country).

A الا *il-la*, if not, unless, but.

T A آلي *d-lá-í*, a battalion, or troop of soldiers, squadron (of cavalry).

A البتة *al-bat-tah*, certainly, assuredly.

T الت *ált*, below, underneath.

T التمش *ált-mish*, sixty.

T التون *dl-tun*, gold.

T التي *dl-ti*, six.

T التيلق *dl-ti-lik*, a piece of money of six piastres.

A الحاصل *il-há-sel*, finally, at last, in short (comp. of the Arabic article *ال*, and حاصل).

T آلدتمق *dl-dat-mak*, to deceive.

T الدنمق *al-din-mak*, to deceive one's-self, to err, to be deceived.

T الشمق *a-lish-mak*, to become accused, to err.

A الفت *ul-fet*, friendship, intimacy.

T الك *ilk*, the first.

T اللي *el-li*, fifty.

T آلمق *al-mak*, to take.

A الي *i-la*, to, unto, etc.

T آليقومق *á-li-ko-mak*, to retain, stop, also, to leave or let go.

A اما *am-ma*, but, however.

A امتنان *im-ti-nán*, gratitude.

A امثال *im-thál*, fables, parables. (plural of مثل *me-thal*)

A امداد *im-dád*, prolongation, extension, assistance.

A امر *amr*, an order, command.

T امك *e-mek*, fatigue, work, labour.

T امكلمك *e-mek-le-mek*, to work, toil.

T اممق *üm-mak*, to hope, expect.

اومرم *é-ma-rim*, I hope.

A اور *ü-mür*, business. (plural of امر  
*amr*, an affair)

P امید *ü-mid*, hope, desire.

A امین *a-mîn*, safe, free.

T انا *áná*, a mother.

T اناختار *a-nakh-tar*, a key (pronounced *a-nak-tar*).

A انبار *am-bar*, granaries; fodder; decks of a vessel.

A انتفاع *in-ti-faʿ*, gain, utility, profit, use.

T انجق *an-jak*, only.

T انجو *in-jü*, a pearl.

T انجه *in-jeh*, fine, subtle.

P انجير *an-jir*, a fig.

A انسان *in-sán*, mankind, a man.

A انسانيت *in-sá-ni-yet*, courtesy, humanity.

T انسز *en-siz*, narrow.

A انصاف *in-sáf*, justice, equity.

A انعام *in-ʿam*, a gift.

A انكار *in-kar*, denial.

P انگاد *ün-gah*, then.

T انمك *en-mek*, to descend.

A انيس *a-nis*, a friend, companion; tame.

T آو *áv*, the chase.

T او *ev*, a house.

T او *o-vá*, a plain, a valley.

P اواز *á-vaz*, the voice.

T اوت *ot*, a herb.

T اوتانمق *ü-tan-mak*, to be ashamed, to blush.

T اوتورمق *o-tur-mak*, to sit down.

T اوتري *ü-tur-ü*, because, on account of, upon.

T اوتلق *o-tlik*, herbage.

T اوتمك *üt-mek*, to sing (like a bird).

T اوتورمق *o-tur-mak*, to sit down.

T اوتوز *o-tüz*, thirty.

T اوته *o-tah*, beyond, on the other side.

T اوچ *üç*, extremity, summit.

T اوجوز *ü-jüz*, cheap.

T اوجوزلق *ü-jüz-lik*, cheapness.

T اوجاق *ü-ják*, the hearth.

T اوجي *ar-ji*, a chasseur, sportsman, falconer.

T اوچ *üch*, three.

T اوچمق *üch-mak*, to fly.

T اوچنجي *üch-ün-ji*, the third.

T اوخشمق *okh-sha-mak*, to flatter, caress. (for اوخشمق *o-kush-mak*)

T اودون *o-doun*, wood.

T اوده *o-dah*, a chamber, hall.

T اوراد *o-rá-dah*, there.

T اورتا *or-ta*, midst, centre.

T اورتاق *or-tak*, partner, a friend, companion.

T اورتمك *ürt-mek*, to cover, veil.

T اوچورمق *ü-chür-mak*, to cause to fly.

T اودك *úr-dek*, a duck.

- T اورکت مک *úr-kut-mek*, to frighten.  
 T اورکک *úr-kuk*, fearful, timid.  
 T اورکمک *úr-k-mek*, to be afraid.  
 T اورمان *or-mán*, a wood, a forest.  
 T اورمبک *ú-rum-jik*, a spider.  
 T اورمق *úr-mak*, (pronounced *vour-mak*) to beat.  
 T اوروج *úr-rúj*, fast. اوروج تومتق *úr-rúj tüt-mak*, to fast.  
 T اوزاتمق *ú-zát-mak*, to stretch out.  
 T اوزاق *ú-zak*, distant.  
 T اوزر and اوزره *ú-zer* and *ú-ze-ruh*, upon.  
 T اوزو *ú-zú*, self.  
 T اوزون *ú-zun*, long.  
 T اوزنگی *ú-zen-gí*, a stirrup.  
 T اوست *üst*, above, upon.  
 T اوستره *os-tra*, a razor.  
 T اوشاق *ú-shák*, a servant, a chap.  
 T اوشومک *ú-shü-mek*, to grow cold, be cold.  
 T اوصانمق *ú-san-mak*, to be tired.  
 T اوغرامق *ogh-ra-mak*, to go, to meet.  
 T اوغرلمق *ogh-ril-mak*, to seize, to rob.  
 T اوغلان *ogh-lan*, a son, a boy.  
 T اوق *ok*, an arrow.  
 A او قدر *o-ka-dar*, so many. (for اول قدر *ol-ka-dar*)  
 T او قومق *o-kü-mak*, to read.  
 T او قومش *o-kü-mush*, learned.  
 T اوگ *ún*, before, in front.

- T اوگرنمک *úg-ren-mek*, to teach. (pronounced *ú-ren-mek*)  
 A اول *ev-vel*, first.  
 A اولا *ev-la*, (for اولی *ü-la*) better.  
 A اولاد *av-lád*, children, descendants.  
 T اولچمک *úleh-mek*, to measure.  
 T اول قدر *ol-ka-dar*, as much as, so much.  
 T اول کی *ev-vel-ki*, the first. [36].  
 T اولمق *ol-mak*, to be.  
 T اولمک *ül-mek*, to die.  
 T اولنمق *o-lin-mak*, to be, to become.  
 T اولنمک *ev-len-mek*, to marry.  
 T اولو *o-lú*, great. (obsolete)  
 T اومق *ú-mak*, to hope.  
 T اومز *o-müz*, the shoulders.  
 T اوموز *ü-müz*, the shoulders.  
 T اون *own*, ten; *ün*, flour.  
 T اونتمق *ü-nüt-mak*, to forget.  
 T اویانمق *ú-yan-mak*, to awake.  
 T اویوتمق *ü-yüt-mak*, to go to sleep, to put to sleep.  
 T اویقو *ü-yü-kü*, sleep.  
 T اویله *ú-i-la*, thus, so; *ú-i-la*, (vulgarly *ú-i-lan*), 12 o'clock.  
 T اویتمق *ü-yü-mak*, to sleep.  
 T اویناش *o-i-nash*, a prostitute, a lover.  
 A اهالی *á-ha-lí*, people, inhabitants.  
 A اهتمام *ih-tí-mám*, care, solicitude.  
 A اهمال *ih-mál*, neglect, delay.

T آبی *d-i*, month, the moon. *d-yi*, a bear.

T ایاق *a-yák*, a foot.

A ایالت *a-yá-let*, province, country; dominion.

T ایتمک *et-mek*, to do. (also اتمک)

T ایتمک *et-mek*, to say.

T ایچ *ich*, the interior, within.

T ایچرمک *i-cher-mek*, to give to drink.

T ایچرو *i-che-ru*, in, within, (pronounced *i-che-ri*). Vide page 16.

T ایچمک *ich-mek*, to drink.

T ایرته *ir-teh*, to-morrow, بازار *ba-zar* *ir-té-si*, Monday.

T ایرلتمک *ir-la-mak*, to sing.

T ایرلمک *d-i-ril-mak*, to be separated.

T ایرمق *d-ir-mak*, to separate.

T ایرماق *ir-mak*, a river.

T ایرمق *ir-mak*, a river.

T ایری *ir-i*, large, great.

T اینز *iz*, sign, trace.

T ایسه *is-sak*, if, but. Vide [123].

T ایش *ish*, work, business, occupation.

T ایشتمک *i-shit-mek*, to hear.

A ایصال *i-sál*, sending, causing to reach.

T اینکچی *i-kin-ji*, the second.

T اینکدی *i-kin-di*, the first time of prayer after mid-day—about 3 p.m.

T ایکی *i-ki*, two.

T ایلزو *i-le-ru* or *i-lé-ri* [vide p. 16], in front, forward.

T ایلک *é-i-lik*, kindness.

T ایلمک *é-le-mek*, to do, etc.

T ایله *i-leh*, with, etc.

T ایمان *i-mán*, faith, belief.

T ایمدی *im-di*, now, then.

T اینانمق *i-nan-mak*, to believe, trust.

T اینمک *en-mek*, to descend.

P اینه *d-i-neh*, a mirror.

T ایو *é-yi*, good.

T ایرلک *é-yi-lik*, goodness, excellence.

## ب

A باب *bab*, a gate.

T بابا *ba-ba*, a father.

T باتمق *bat-mak*, to immerse.

P باجه *bá-jeh*, a chimney.

P بار *bár*, a time, once.

T بارشمق *ba-rish-mak*, to agree, make peace.

P بازار *bá-zár*, the bazaar, market.

P بازگان *bá-zir-gán*, a merchant.

T باش *bash*, the head.

T باشلمق *bash-la-mak*, to begin.

A باطل *ba-tel*, false; useless, vain; injustice.

T باغ *bágh*, a knot, joining.

- P باغ *bagh*, a garden.  
 T باغچه *bagh-cheh*, a garden.  
 T باغرمق *bagh-ir-mak*, to cry out.  
 T باغشلمق *bâ-ghish-la-mak*, to give, grant, concede.  
 T باغلامق *bagh-lâ-mak*, to tie.  
 T باغلو *bagh-lu* or *bagh-li*, tied, attached.  
 T باقمق *bak-mak*, to see. سوزینه  
 باقمق *sû-zi-neh bak-mak*, to listen to his words.  
 A باقی *bâ-kî*, the rest, remaining, permanent.  
 P بی باک و بی پروا *bî bak va bî perva*, fearlessly, boldly. (*lit.* 'without fear or solicitude'.)  
 A بال *bâl*, the heart, soul, mind, remembrance (pr. like 'Baal').  
 P بال *bal*, a wing, an arm (pron. like 'ball').  
 T بال *bal*, honey. (pron. like *bâl*)  
 P بالا *bâ-lâ*, height.  
 T بالته *bal-tah*, a hatchet.  
 A بالجمله *bil-jum-leh*, altogether, in general, in short.  
 T بالحق *bal-ehik*, mud.  
 T بالک *bâ-lîk*, a fish.  
 T بالقی *bâ-lîk-jî*, a fisherman.  
 A بالکلیه *bil-kul-li-yeh*, altogether, entirely.  
 T باللو *bal-lû*, honied, made of honey.

- T بایلمق *bâ-yîl-mak*, to faint.  
 T بترمک *bi-tur-mek*, to finish, complete.  
 T بتمک *bit-mek*, to grow, increase; succeed.  
 T بتون *bu-tün*, entire, complete, all.  
 بتون گون *bu-tün gün*, all day.  
 بس بتون only.  
 T بیچاق *bi-chak*, also *bü-chak*, a knife.  
 T بچمک *bich-mek*, to mow, reap.  
 A بحر *bahr*, the sea.  
 A بخور *ba - khür*, smoke, incense, vapour, exhalation.  
 P بخت *bakht*, felicity, fortune, happiness, good luck, fate.  
 P بخشیش *bakh-shîsh*, a present, gift.  
 A بخیل *ba-khîl*, avaricious, covetous.  
 A T بخیللق *ba-khîl-lik*, avarice.  
 P بد *bed*, bad.  
 P بدستان *be-des-tân*, also *ba-les-tan*, the bazaar.  
 T بر *bir*, a, one.  
 P برادر *be-râ-dér*, a brother.  
 T برامق *brâk-mak*, to throw, to place, to leave.  
 T برر *bir-er*, one by one.  
 T بزومک *bé-zé-mek*, to adorn, embellish.  
 T بزومک *bez-mek*, to be tired, *ennuyé*.  
 T بسلمک *bes-le-mek*, to nourish, bring up.

- T بش *besk*, five.  
 T بشورمك *bi-shur-mek*, to cook.  
 T بسمه *bäs-mah*, printing office, press, impression, etc.  
 A بعده *ba-da-hü*, then, and then, after, etc.  
 A بعض *ba'ed*, some, a certain (number).  
 T بгдаي *bogh-da-i*, corn, wheat.  
 T بغشلمق *ba-ghish-lä-mäk*, to present, give.  
 T بغلمك *bagh-la-mak*, to tie.  
 T بكري *bek-ri*, drunken, a drunkard.  
 T بگنمك *be-gin-mek*, to agree, approve, please. (pr. *bé-yen-mek*)  
 T بگنر *benz*, a face.  
 T بگنزر *ben-zer*, like, resembling.  
 T بگنرمك *ben-zé-mek*, to be like, resemble.  
 T بلابان *ba-la-bán*, great, large; a falcon, the largest of the three in the nest.  
 A بلبل *bul-bul*, the nightingale.  
 T بلدرمك *bül-der-mek*, to cause to know.  
 P بلكه *bel-ki*, but, perhaps, nay, rather.  
 T بللر *bel-lü* or *bel-li*, known, certain.  
 T بلمك *bül-mek*, to know.  
 T بلوت *bül-üt*, a cloud.  
 T بلوط *bel-lüt*, an acorn, an oak.  
 T بلوك *or* بولك *be-lük* or *bü-lik*, a troop, a regiment.

- A بلي *bé-li*, yes.  
 A بنا *bi-na*, a building, edifice, construction.  
 بناً علي ذلك *bi-na-'an á-lä za-lek*, therefore.  
 T بنمك *bin-mek*, to mount (on horse-back), to ride.  
 A بني آدم *be-ni á-dám*, children. بني آدم, the descendants of Adam.  
 T بوداق *bü-dák*, a bough, branch.  
 T بودي *bü-di*, the thigh.  
 T بورايه *bü-rá-yah*, here! this way!  
 T بورمك *bü-ru-mek*, to cover, wrap up; disturb.  
 T بورن *bür-un* or *bürn*, nose, a promontory, cape.  
 T بوزمق *boz-mák*, to spoil.  
 P بوستان *bos-tán*, a garden.  
 P T بوستانجي *bos-tán-jí*, a gardener.  
 T بوش *bosh*, empty, useless.  
 T بوغاز *bo-gház*, the throat, neck.  
 T بوغازلماق *bo-ghaz-la-mak*, to kill, cut the throat.  
 T بول *bol*, large, vast, abundant; urine.  
 T بولاشمق *bü-lash-mák*, to be troubled (as water), to dirty; to touch, or infect.  
 T بولاندرمق *bü-lan-dir-mák*, to stir up (as water), to mix.

ت بولانٹ *bū-lā-nik*, troubled, thick, muddy; heavy weather.

ت بولمق *būl-mak*, to find.

ت بوی *bū-i* or *bo-i*, length, height, stature.

ت بویلجه *bū-i-la-jah*, thus, in this manner.

ت بویلو *bo-i-lū*, tall of stature.

ت بویله *bū-i-la*, thus, so, in this way, in this manner.

ت بوین *bo-yin*, the neck. بابانگ *bā-bā-nin* *bo-i-ni-na* (swear by) your father's neck! بابام *bo-yin*, I swear, etc.

ت بوینز *bo-i-nuz* and بویندوز, a horn.

پ بها *bāhā*, value, price.

پ ت بهالو *bā-hā-lu*, dear, valuable.

ت بهانه *ba-hā-neh*, pretence, excuse.

پ بهر *be-hér*, in each or all.

ت بهی *be-hai*, (interj.) O you fellow!

پ بی *bī*, without. بی نظیر *bī na-zir*, without equal, unparalleled.

ا بیان *ba-yán*, explanation, proof.

ا بیرام *bāi-rām*, the feast of Bairam.

ت بیگ *bīn*, a thousand.

ت بیله *bīleh*, see بله, also, even, again. (expletive)

ت بیورمق *bu-yūr-mak*, to order, command [56].

ت بیوک *bū-yūk*, large, great.

ت بیوکک *bū-yūk-līk*, greatness.

ت بیوکلمک *bū-yūk-lan-mek*, to pride one's self.

ت بیومک *bi-yū-mek*, (pron. *bū-yū-mek*) to increase, grow large.

پ

ت پاوچ *pā-būeh*, a shoe, slipper.

ت پاوچچی *pā-būeh-jī*, a shoemaker.

ت پانجر *pan-jir*, beetroot.

پ پادشاه *pā-dī-shah*, a king.

پ پادشاهلیق *pā-dī-shah-līk*, the empire; royalty, imperial dignity.

ت پارچه *par-cha*, a morsel, piece.

پ پاره *pa-rah*, a piece, portion, morsel, 1-40th of a piastre.

ت پاردمک *pā-rā-le-mek* or *pa-ra-la-mak*, to break to pieces.

ت پای *pā-i*, a part, portion. پای *pā-i-et-mek*, to divide.

پ پای *pā-i*, rank, grade; salary.

پ پر *pur*, full; often, sometimes.

پ پرد *per-dah*, a veil, curtain.

پ پرست *pür-üst*, a worshipper. بت *but pürüst*, an idolater.

ت پرمق *par-mak* or *bar-mak*, a finger.

باش پرمق *bash par-mak*, the thumb.

پ پس *pess*, then, after, but.

T پشمک *pish-mek*, to cook, to ripen  
or to be done (as in cooking), to  
gain experience.

پشورمک *pi-shur-mek*, to cause to  
cook, to roast.

P پشیمان *pe-shi-mán*, repentant.

P پشتمال *pesht-mal*, a bath towel,  
cloth.

T پکت *pek*, firm, solid; very much,  
very.

پنثار *pü-nar*, a spring, a fountain, a  
well.

T پلیج *pi-lij*, a chicken.

پنبه *pem-béh*, cotton.

پنیر *pé-nir*, cheese.

P پیدا *pa-i-da*, discovered, created,  
found, manifested, etc.

P پیر *pir*, old.

پیرلک *pir-lik*, old age.

P پیگذار *pi-nar* or *pü-nar*, a spring.

P پیمانه *pi-má-neh*, a measure, a cup.

## ت

P تا *tá*, as far as. تاکه *ta-ki*, in order  
that.

A تابع *ta-biç*, a subject, a follower.

T تارلا *tar-la*, a field.

P تازه *tá-zeh*, fresh, young.

T تازدلیک *ta-zeh-lik*, freshness, youth.

A تاسف *ta-'as-suf*, regret, sorrowing.

تاليف *ta-'al-luf*, composer; the being  
accustomed, familiarized,

T تاوا *ta-va* or *ta-wa*, a frying pan.

A تحسین *tah-sin*, praise, approbation.

A تحصيل *tah-sil*, gain, acquisition.

A تحقیق *tah-kik*, truth, affirmation.

تحقیقا *tah-ki-kan*, truly, certainly.

A تحویل *tah-wíl*, change, return;  
money made over to another  
person.

P تخت *takht*, a throne, a bed, a bed-  
stead.

A تخم *tukhm* or *tu-khüm*, seed, grain;  
also used for 'boundaries.'

A تخمین *takh-mín*, thinking, con-  
jecture.

A تدارک *te-dá-rek*, preparations, pro-  
visions; care.

A تدبیر *ted-bír*, advice, arrangement,  
management.

A تراش *ta-rash*, shaving.

T ترجمه *tér-je-méh*, interpretation.

T ترس *ters*, backwards.

T ترکی *tur-ki*, a song.

A P ترکی *tur-ki*, a Turk.

T ترلنگ *tér-lé-mek*, to sweat, perspire,

T تریزه *ta-zí-yeh*, or ترجمه *tez-jah*, adv.,  
quickly, as soon as possible.

A تصدیق *tas-dik*, truth, faith.

A تعالی *ta-'á-la*, supreme, high.

- A تعجب *ta-aj-jub*, astonishment, admiration.  
 A تعريف *ta-rif*, information.  
 A تعليم *ta-ilm*, instruction.  
 A تغافل *ta-gha-fel*, negligence, carelessness.  
 A تفصيل *taf-sil*, explanation.  
 T تقصير *tak-sir-lil*, fault, omission.  
 A تكبر *ta-kab-bur*, pride, vanity.  
 T تكبرلنمك *ta-kab-bur-lan-mek*, to pride one's self, grow proud.  
 A تكرار *tik-rár*, repetition; again.  
 T تكرارلنمك *tik-rár-la-mak*, to repeat, renew.  
 A تكلف *ta-kal-lef*, trouble; ceremony; invitation.  
 A تكليف *tak-lif*, ceremony.  
 A تلاميذ *ta-la-miz*, disciples.  
 A تلبیس *tal-bis*, the action of clothing or covering; hence used for 'fraud, deceit.'  
 تلف *ta-laf*, ruin. اولمك *ta-laf*, to perish.  
 A تمام *ta-mám*, whole, entire; end; completely.  
 A تمثيل *tam-thil*, comparison, allegory, resemblance.  
 P تن *tan*, the body, person.  
 P تنبل *tam-bel*, idle.  
 A تنبيه *tan-bih*, order, command.

- A تنزل *ta-naz-zul*, descending, condescension.  
 P تنها *ten-há*, alone.  
 A تابع *tá-wá-be* (pl. of تابع *tá-be*) a follower.  
 تواضع *ta-wád-du*, humility, submission.  
 T توز *toz*, dust.  
 T توز *tüz*, salt.  
 T توزلنمك *tüz-la-mak*, to salt.  
 A توكل *ta-wak-kul*, faith, trust, confidence.  
 T توكنمك *tü-ken-mek*, to finish.  
 T توي *tül*, feather, plumage.  
 P تيز *tiz*, sharp, acid.  
 T تيز *téz*, quick, swift.

## ث

- A ثالث *thá-leth*, the third.  
 A ثامن *thá-men*, the eighth.  
 A ثاني *thá-ni*, the second; in future.  
 A ثقلت *the-ká-let*, weariness, fatigue, ennui.  
 A ثقت *thá-kat* or *sá-kat*, faith, confidence.  
 A ثقلت *thik-let* or *syk-let*, heaviness, trouble.  
 A ثقیل *tha-kil*, weighty, grave; a bore.

## ج

- r جا *já*, a place.  
 A جابة *já-bet*, an answer.  
 A جارية *ja-rí-yeh*, a damsel, girl, servant-maid.  
 P جان *ján*, soul, life.  
 T جانلو *jan-lú*, lively, animated.  
 P جانوار *jan-war* or *ja-na-war*, an animal, a wild beast.  
 A جاهل *já-híl*, ignorant.  
 A جائز *ja-yez*, lawful, permitted.  
 T جبا *ja-bá*, a gift, present.  
 A جبار *ja-bár*, great, proud; a conqueror; a tyrant.  
 A جبر *jabr*, compulsion.  
 A جرأت *jira-'at*, courage, audacity.  
 A جرم *jurm*, crime, sin, fault; tyranny.  
 A جزوي *juz-wí*, or جزئي *juz-'í*, a part, a little, a small portion.  
 A جسارت *je-sá-ret*, presumption.  
 A جفا *jé-fá*, rejection, trouble, injury; refusal of a lover, torments caused by the beloved.  
 P جگر *ji-ger*, the liver.  
 P ا جلا *jal-lád*, an executioner.  
 A جلال *je-lál*, majesty, power.  
 A جماعت *ja-má-ut*, a crowd, an assembly, the people, congregation.

- A جمع *jam*, assembling; a troop; the whole.  
 A جمعیت گاہ *jam-i-yet-gah*, a rendezvous, a place of assembly.  
 A جمله *jum-léh*, all. بالجملة *altogether*.  
 A جميع *ja-mí*, all, the whole.  
 A جناب *ji-nab*, majesty, power, excellency.  
 A جن *jín*, a jinn or genie.  
 A جنس *jins*, kind, sort, species.  
 P جنگ *jang*, war.  
 P جو *jaü*, barley.  
 A جواب *ja-wab*, an answer.  
 P A جواهر *ja-wá-her* (pl. of جوهر), jewels, precious stones.  
 A جور و جفا *jür, injustice, violence. جفا*  
*jaür ü jef-fa*, the torments of love.  
 A جهل *juhl*, ignorance (pl. of جاهل *jahl*).  
 A جهنم *ji-hen-nam* (Hebrew *Gehenna*), Hell.  
 A جہیدی *ja-hí-dí*, endeavour, study, diligence.

## چ

- T چاتمق *chat-mak*, to run up against, to be knocked together.  
 T چارپمق *charp-mak*, to beat violently.

P T چاره *chá-rá*, a remedy, cure, help; method.

P T چاغ *chagh*, time. همان چاغیدر *he-mán chá-ghí-der*, now's the time!

T چاغرش *chá-ghí-rish*, invitation, the action of calling.

T چاغرشمق *chá-ghí-rish-mak*, to challenge one another.

T چاغرمتق *cha-ghir-mak*, to call, invoke, invite.

T چاغل *chá-ghil*, a bubble, murmur, noise of flowing water.

T چاغلدمق *cha-ghil-da-mak*, to murmur (as water).

T چاش *chan*, a bell.

T چالشمق *cha-lish-mak*, to work, toil, labour, endeavour.

T چالجي *cha-li-jí*, a player on an instrument; a robber.

T چالمق *chal-mak*, to strike, rob.

T چامور *cha-mür*, mud, dirt.

T چاي *chá-i*, a river; tea.

T چاير *cha-yir*, a meadow, prairie.

T چايرقوشي *cha-ir-kú-shi*, a lark.

T چبان *chi-bán*, a swelling, an abscess, a buboe.

T چپلاق *chip-lak*, naked.

T چپلاقلىق *chip-lak-lik*, nakedness.

T چىچك *chi-chek*, a flower.

T چرتلاق *chert-lák*, a grasshopper.

P T چشمه *chesh-meh*, a spring, a fountain of water.

P T چفت *chift*, a pair.

T چفت *chift*, a field; a plough.

T چفت سورمىكك *chift sur-mek-lik*, agriculture, ploughing.

T چفتجي *chift-jí*, a labourer, a peasant.

T چفتجىلك *chift-jí-lik*, agriculture.

T چفتلشمك *chift-lesh-mek*, to be re-united.

T چفتلك *chift-lik*, a farm, country property.

T چقارمتق *chi-kar-mak*, to draw out, carry away.

T چىقمق *chik-mak*, to come out, to mount. باشه چىقمق *ba-sheh chik-mak*, to be even with, to obtain one's aim).

T چقور *chu-kur*, a hole, a valley.

T چىچ *che-kij*, a hammer, a mallet.

T چىشمك *che-kish-mek*, to dispute.

T چىلكمك *che-kil-mek*, to be led, drawn; to retire.

T چىكمك *chek-mek*, to draw, attract.

T چىكنمك *che-kin-mek*, to be withdrawn.

T چىچىك *che-kích*, a hatchet. See چىچىك.

T چىلك *chi-lek*, strawberries.

T چماشور *cha-ma-shur*, washing.

P چوال *chü-val* or *chü-wal*, a sack.

P T چوبان *chü-bán*, a shepherd.

- T چوقق *chü-jük*, a child.  
 T چوره *chor-bä*, broth, soup.  
 T چورتىمك *chu-rüt-mek*, to cause to putrify, spoil.  
 T چۆرمك *ché-rir-mek*, to surround, to turn. (خىرد چۆرمك *kha-irah-ché-rir-mek*, to turn out well).  
 T چۆرە *chev-réh*, the circumference, all round.  
 T چوزمك *chüz-mek*, to untie.  
 T چوغالتىمك *cho-gha-lat-mak* or *chogh-lat-mak*, to multiply, to increase.  
 T چوغى *cho-ghi*, the most, for the most part.  
 T چوق *chók*, much, numerous, very, many.  
 T چوكة *cho-kah*, cloth, drapery, hangings (corruption of A جوخ *jükh*, cloth).  
 T چىلمك *chül-mek*, an earthen pot.  
 T چوماق *chü-mák*, a drumstick.  
 T چىلاق *cha-ï-lak*, a kite, a hawk.

## ح

- A حاتم *há-tem*, a liberal man.  
 A حاجت *há-jet*, want, need.  
 A حاجى *há-ji*, a pilgrim.  
 A حاصل *ha-sil*, produce, profit, gain.  
 الحاصل *al-há-sel*, in short.

- A حاضر *há-zer*, ready, present, prepared.  
 T حاضرلىمك *ha-zir-la-mak*, to make ready, prepare.  
 A حاكم *ha-kem*, governor, a commander.  
 A حال *hál*, state, mode, condition.  
 بو حالت اوزره *bü há-let ü-zé-ra*, upon this.  
 A حالا *há-lá*, now, at this moment.  
 A حالت *há-let*, state, condition; a thing.  
 A حبس *hábs*, a prison.  
 A حبشى *ha-ba-shí*, an Abyssinian.  
 A حتى *hat-ta*, until.  
 A حج *hajj*, a pilgrimage to Mecca.  
 A حجاب *hi-júb*, a veil, modesty.  
 A حجة *huj-jét*, a decree; an excuse.  
 A حد *hadd*, limit, a boundary; strength, force.  
 A حذر *hazr*, caution, prudence.  
 A حرارت *ha-ra-ret*, heat; great thirst; rash or irruption of the skin.  
 A حرص *hars*, greediness, ambition, avidity.  
 A حرکت *ha-ra-ket*, motion, movement, disturbance, action.  
 A حرم *ha-rem*, the harem; forbidden, sacred.  
 P حريف *hé-rif*, a fellow, an individual; a husband.

- A علم حساب *hi-sāb*, computation.  
 علم حساب *ilm-i hi-sāb*, arithmetic.  
 حساب *hi-sāb-siz*, innumerable.  
 A حسب *hasb*, computing; number.  
 A حسد *hā-sād*, envy, jealousy.  
 A حسن *husn*, beautiful, beauty, elegance.  
 A حسود *ha-sūd*, envious, jealous.  
 A حصاد *hā-sād*, harvest.  
 A حصه *his-sah*, a portion, part, lot.  
 A حضور *hu-zūr*, presence.  
 A حظ *hazz*, rejoicing, gladness, happiness, contentment.  
 T P هفته *haf-tā* (for هفته *hef-tā*), a week.  
 A حق *hak*, truth; worthy, suitable; according to.  
 A حقه *hakk*, an attribute of God.  
 حق تعالی *hakk ta-ā-la*, the Most High.  
 A حقیر *ha-kir*, vile, contemptible, despised; your humble servant.  
 A حقیقت *ha-ki-kat*, the truth; really, in truth, verily.  
 A حکایت *hi-ka-yet*, a tale, story, relation, history.  
 A حکم *hukm* and *hu-kūm*, command, science, wisdom, knowledge, dominion.  
 A حکمت *hik-met*, wisdom, art, science; a prescription.

- حکومت *hū-kū-met*, dominion, empire.  
 A حکیم *ha-kīm*, a wise man, a physician.  
 T حکیمکت *ha-kīm-luk*, the science of medicine.  
 A حلقه *ha-la-ka*, a ring, a circle.  
 A حلوا *hal-wa*, sweetmeats, confectionery.  
 A حمایت *him-d-yet*, protection, defence.  
 A حمام *ham-mām*, a bath.  
 A حواله *hā-wā-leh*, consignment over to another, an officer who collects the taxes.  
 T حویلی *ha-ū-lī*, a court yard, a house.  
 A حیاتی *ha-yat*, life.  
 حیاتی باقی *ha-yat-i ba-ki*, the life which endures, eternity, future state.  
 A حیف *hayf*, pity; injustice, tyranny.  
 A حيله *hi-leh*, artifice, trick, ruse.  
 A حیوان *ha-i-van*, an animal; an exclamation of pity.

## خ

- A خاتم *kha-tem*, a seal.  
 A P T خاتون *kha-tūn* (also قدین *ka-din*), a lady, matron, mistress.  
 A خادم *kha-dem*, a domestic.

- A خاصیه *khas-sh'yet*, innate quality, property.
- A خاطر *kha-tir*, will, desire; heart, mind, affection; memory. سنگ ایچون خاطرگ *se-nin kha-ter-in i-chun*, for your sake. خاطر سورمق *kha-ter sor-mák*, to enquire after any one.
- A خالی *khd-li*, empty.
- A خائن *kha-'en*, treacherous.
- A خبر *kha-bar*, news, fame, story.
- P خدا *kho-da*, God.
- A خدع *khadε*, deception, fraud.
- A خدمت *khid-met* (and vulgarly خدمت *khiz-met*) service, office.
- A خراب *khi-rab*, ruin, devastation.
- A خراج *kha-raj*, tax paid by the Christians.
- A خرج *kharj*, expense; revenue.
- T خرسز *khir-siz*, a robber.
- P خرمن *khar-man*, the harvest.
- P T خروس *kho-ros*, a cock.
- P خزینه *kha-zí-neh*, a treasury.
- P خسته *khas-tah*, sick.
- A خصم *khasm*, an antagonist.
- T خصم *khism*, a relation.
- A خطاب *khi-táb*, speech, discourse.
- A خلاص *kha-lás*, liberty; safety; health.
- A خلط *khalt*, mixture. خلط ایدر *khalt i-der*, he talks nonsense.
- A خلق *khalk*, the people, nation.
- A خلق *khulk*, the natural character or disposition, custom.
- A خنزیر *khin-zir*, a pig.
- A خندق *khan-dak*, a ditch.
- T خوره *kho-ra*, a dance.
- P خود *khod*, self.
- T خورلق *khór-lik*, vileness, contempt.
- P خوش *khósh*, beautiful, excellent, good.
- P خوشنود *khosh-nüd*, satisfied, contented, gay.
- A خوف *kharíf*, fear.
- A خیال *kha-yál*, fancy, imagination.
- A خیر *khair*, good, well, excellent (used politely to express, No).
- د
- A دار *dár*, a house.
- P دار *dár*, signifies possession, when added to a noun: as, مال دار *mal-ddr*, possessor of riches, i.e., wealthy.
- T دال *dál*, a bough, branch.
- P دامن *da-men*, the skirt of a robe, or border.
- P دانا *dá-na*, learned.
- P دانه *da-neh* and *tá-neh*, a grain, a berry.
- A دایر *dá-yer*, revolving.

A دایم *dā-yem*, permanent, eternal.

A دایمآ *dā-yi-man*, always.

T دب *dib*, the bottom.

A دباغ *dab-bāgh*, a tanner, currier.

T دبلگ *dib-lik*, foundation.

T دیمه *dep-meh*, a kick.

T دترمگ *di-tir-mek*, to tremble.

T دخي *da-khi* (usually pron. *da-ha*),  
and, also, again, etc.

P درد *derd*, pain, sorrow, grief.

A درس *ders*, reading, instruction; a lesson.

P درست *dū-rūst*, straight; entire;  
safe; sincere.

T درلمک *ter-le-mek*, to sweat.

P درمیان *der-ma-yān*, in the midst.

P درون *de-rūn*, within, the interior.

T دري *de-rī*, the skin.

T دري *di-rī*, alive.

P دریا *der-ya*, the sea.

T دریگ *de-rin*, deep.

P دست *dest*, the hand (*metaph.*,  
power, authority).

P دشت *desht*, a desert, plain.

P T دشمن *dush-man*, an enemy.

T دشمنلگ *dush-man-lik*, hostility.

A دعا *du-<sup>ca</sup>*, a prayer, an invocation.

دعالم *du-<sup>ca</sup>-ler*, adieu! [*lit.*, prayers  
(for you).]

A دعا *da-<sup>ca</sup>-wa*, a lawsuit, an affair.

T دعواجي *da-<sup>ca</sup>-wa-ji*, the plaintiff.

A دعوت *da-<sup>ca</sup>-wet*, a prayer; a com-  
mand; an invitation.

A دفع *def-<sup>ca</sup>*, repulsion, hindrance.

A دفعة *def-<sup>ca</sup>-at* or *def-<sup>ca</sup>-ā*, one time,  
once; a payment.

A دفن *dēfn*, burying. دفن اتمک  
*dēfn et-mek*, to bury.

A دق *dakk*, striking; *dakk et-*, to beat.

T دک *dek*, up to, only, such a way,  
until, even. etc.

A دقة *dik-kat*, diligence, care.

A دکان *duk-kān*, a shop.

T دگرمن *dé-gir-mān*, a mill.

T دگرمنجي *dé-gir-man-ji*, a miller.

T دگشمک *dé-gish-mek*, to change.

T دگل *dé-gil*, no, not.

T دکمک *dik-mek*, to plant, establish;  
to sew.

T دگنک *de-i-nek*, a stick, a staff.

T دنیز *de-niz*, the sea. اق دنیز *āk  
dé-niz*, the Mediterranean (*lit.*,  
White Sea); قره دنیز *ka-ra dé-  
niz*, the Euxine (Black Sea).

T دگلمک *din-le-mek*, to hear, to pay  
attention to.

T دگلمک *din-len-mek*, to repose.

T دل *dil*, the tongue, language.

P دل *dil*, the heart, soul.

A T دلال *dal-lāl*, a public crier, auc-  
tioneer, broker; a guide.

T دلک *di-lek*, a demand, prayer.

- T د لک *de-lık*, a hole.
- T د لکي *dıl-kı*, (pron. *tıl-kı*) a fox.
- T د لک *dı-le-mek*, to wish.
- T د لک *dıl-mek*, to bore.
- T د لکي *dé-lı*, foolish, mad.
- T د میر *de-mir*, iron, an anchor.
- T د میرجی *de-mir-ji*, a smith.
- A دنیا *dun-yá*, the world.
- A د ورلک *dav-rıl-mek*, to be turned about, be upset, etc.
- T دورلو *dür-lu* and درلو (commonly pron. *tür-lü*), kind, sort, species.
- دورلو دورلو *tür-lü tür-lü*, of all sorts, of every kind.
- T دورمک *dür-mak*, to stand, to be, to remain.
- T د ورمک *de-vir-mek*, to turn about, to upset.
- P دوست *dost*, a friend.
- T دوشرمک *dü-shür-mek*, to put in order, to collect.
- T دوشک *dü-shek*, a bed, a cushion.
- T دوشمک *düş-mek*, to fall (*metaph.* to happen).
- T دوگش *dü-güş*, combat, battle.
- T دوگشمک *dü-güş-mek*, to fight.
- T دوکلمک *dü-kül-mek*, to be spilled, to be upset, cast down in quantities.
- T دوک *dük-mek*, to throw down.
- T دوکنمک *dü-ken-mek* or *tu-ken-mek*, to finish, terminate.
- T دوگم *dü-güm*, a knot.
- T دوگمک *düg-mek*, to beat.
- T دوگون *dü-gün*, a marriage.
- T دولاشمک *do-lash-mak*, to turn round about, surround.
- T دولامک *do-la-mak*, to surround.
- A دولت *da-ü-let*, nation; fortune, happiness; empire, power.
- T دولتو *da-ü-lat-lu*, happy, rich.
- P دولتمند *da-ü-lat-mand*, happy, rich, powerful.
- T دولو *do-lü*, full.
- T دوناتمک *do-nat-mak*, to adorn, equip (a vessel).
- T دونانما *do-nan-ma*, a fleet.
- T دونانمک *do-nan-mak*, to be adorned, equipped.
- T دوندرمک *dün-dır-mek*, to cause to turn about, return.
- T دونمک *dün-mek*, to return, depart from.
- T دؤ *dé-veh*, a camel.
- T دویمک *do-i-mak*, to satisfy one's appetite, to be filled.
- T دویمک *dü-i-mak*, to hear, comprehend.
- T دویملک *dü-yüm-lik*, spoil, booty, abundance.
- T دویملو *dü-yüm-lü*, fertile, abundant.

T د *dah* (post-pos.), in within, etc.  
[130 and 253].

T د *dah* (for دخی), and, again, etc.  
See [123].

A دهشت *deh-shet*, astonishment,  
wonder; fear.

A دیار *di-ydr*, a country, a district.

P دیدۀ بان *di-dé-bân*, a guard, spy;  
the vanguard, sentinel.

T دیز *diz*, the knee.

T دیش *dish*, a tooth.

T دیشی *di-shi*, female.

T دیکن *di-ken*, a thorn, dart, spur,  
point.

T دلمک *dil-mek*, to wish, etc. See  
دلمک.

T دیمک *dé-mek*, to say, speak.

T دیو *dé-yü* (for دیوپ *dé-yüp*), saying.

P دیو *div*, a dive, a demon, a devil.

P دیوار *di-war*, a wall.

A دیوان *di-van*, a royal court, the  
divan.

P دیوانه *di-wa-neh*, foolish, mad.

A دیوانی *di-va-ni*, a courtier.

P دیه *déh*, a town, a village.

ذ

A ذات *zat*, person; essence; nature;  
endowed with; a lady.

A ذاهل *za-hel*, forgetful.

A ذخیره *za-khi-réh*, provision.

A ذکر *zikr*, memory, mention; reciting  
the Koran, or repeating the name  
of God over and over again,  
until some of the company fall  
off in a fit.

A ذلیل *ze-lil*, abject, base, humble.

A ذوق *zavk*, taste, delight, pleasure.  
ذوق و صفا ایتمک *zavk va sa-fa*  
*ot-mek*, to rejoice, be contented.

ر

A راحت *rá-hat*, tranquillity, repose.  
راحت اولمک *rá-hat ol-mak*, to  
be tranquil.

P راست *rast*, the right hand; right,  
sincere, true; straight.

A راضی *rá-zi*, consenting, agreeing,  
satisfied.

P راه *rah*, a road, path.

A رای *ra-i*, opinion, counsel, advice;  
seeing.

A رایحه *rá-i-ha*, odour, exhalation,  
stench.

A رجا *ri-ja*, a request.

A رحمان *rah-man*, merciful (applied  
to God).

A رحیم *ra-him* (the same as رحمان)  
clement.

- A رد *redd*, restitution, repulsion.  
 A رزاق *raz-zak*, the provider of the necessities of life (God).  
 A رسالة *ri-sá-let*, a letter, a mission.  
 A رسول *ra-súl*, a prophet, an ambassador.  
 A رضا *ri-za*, acquiescence, wish, will.  
 A رعایا *ri-ʿa-ya*, subjects (of an empire).  
 A رفیق *ra-fík*, a companion.  
 P روانه *ri-wán-eh*, travelling, flowing, preceding, moving.  
 A روح *rûh*, the soul, spirit.  
 P T روزگار *rû-zi-gar*, the wind; an experienced person; time; an event.  
 A رهین *ra-hín*, pledged, pawned; gage.  
 A رئیس *ré-is*, a head, chief, prince; pilot, captain.

## ز

- P زبان *ze-bán*, the tongue, speech, a language.  
 P زبر *ze-ber*, above, on, upon.  
 P T زبون *za-bûn*, weak, sick, infirm.  
 A زحمت *zah-met*, grief, trouble, fatigue.  
 P زردالو *zer-da-lû*, an apricot.  
 A زمان *za-mán*, time, season, an age.  
 A زنبیل *zem-bíl*, a basket.

- P زنجیر *zin-jîr*, a chain.  
 P زندگانی *zin-da-gani*, life, living.  
 P زندگی *zan-dá-gi*, life.  
 T زنگین *zen-gin*, rich.  
 P زنهر *zin-har*, beware! look out! be on your guard!  
 P زور *zór*, force, violence, strength.  
 A زیاده *zí-yá-deh*, more, much, too much, excessively, very.  
 A زیارة *zi-ya-ret*, a visit to a holy man's tomb.  
 P زیبا *zí-ba*, elegant, adorned.  
 P زیر *zîr*, under, below.  
 P زیرا *zi-rá*, because, since.  
 P زین *zín*, since, because, *etc.* (*lit.*, 'from this.')
- P زین *zín*, a saddle.  
 A زینت *zi-net*, ornament, dress, embellishment.

## س

- P ساد *sá-dah*, clear; even; only; simple, pure.  
 P ساز *sáz* (from ساختن *sakh-tan*), done, arranged; a musical instrument; rushes.  
 A ساعت *sa-ʿat*, an hour, time, the present time; a watch.  
 ساعتچی *sa-ʿat-jî*, a clockmaker.

T سالیو یرمک *sa-li-ver-mek*, to deliver,  
let go.

P سان *san*, custom, habit, manner.

A سائر *sa-yer* and *sa-'ir*, all, the rest,  
the whole, another.

P سایه *sa-yeh*, shadow, shade.

A سبب *sa-bab*, cause, reason, motive.

P سپاهی *si-pa-hi*, a soldier, an officer  
of irregular cavalry called Spahis.

P ستم *se-tém*, injustice, tyranny.

T سباج *si-jak* (for اسباج) heat,  
warmth; warm.

T سچان *si-chan*, a mouse.

P سر *ser*, the head, top, chief.

T سرای *ser-d-i*, the seraglio.

P سرد *serd*, cold.

T سرت *sert*, harsh, cruel, severe.

A سرعت *sir-çat*, quickly, in haste.

T سرومک *ser-mek*, to extend, lay out  
(a cloth).

A سرور *su-rür*, joy, delight.

T سز *siz*, a particle signifying 'without,'  
which is added to words to ex-  
press privation: thus, سبب سز  
*se-beb-siz*, without motive.

T سزلامق *siz-la-mak*, to lament; to  
suffer.

T سس *ses*, voice, sound.

A سعادت *sa-ç-a-det*, felicity, happi-  
ness.

T سعادتلو *sa-ç-a-det-lu*, happy, excel-  
lency.

A سعی *sa-ç-i*, diligence, effort; an  
express messenger.

A سفر *se-fer*, a journey, road, tra-  
velling; war.

T سفرچی *se-fér-ji*, a traveller.

T سفرلو *se-fer-lu*, a soldier; an ex-  
perienced person.

T سفره *suf-ra*, a table.

T سفیه *sa-fih*, foolish.

T سگرتمک *sig-ret-met* and *sei-ret-  
met*, to ruu, to walk about.

T سکسن *sek-san*, eighty.

A سکوت *sü-küt*, quiet, being silent.

A سکوت پاره سی *sü-küt pá-rá-si*,  
a bribe.

T سنگت *si-nek*, a fly.

A سلام *sd-lám*, a salutation; peace.

A سلامة *sa-lá-met*, safety, liberty.

A سلطان *sul-tán*, the Sultan; absolute  
power.

A سلطنة *sul-ta-net*, power, majesty.

T سلمک *sil-mek*, to clean.

A سلوک *sü-lük*, a journey, way,  
manner; T *su-luk*, leeches.

T سله *sil-leh*, a box on the ear.

A سمت *semt*, direction, way, road,  
path.

P سمر *se-mér*, a pack-saddle.

T سمرلک *se-miz-luk*, fat; *embonpoint*.

T سمیز *se-miz*, fat, stout.

A سؤال *su-âl*, a question.

T سوت *süt*, milk.

P سودا *sa-û-da*, melancholy, love, ambition.

T سوداگرلک *sa-û-da-gir-lik*, commerce, agriculture.

A سورة *sû-ret*, one of the 113 chapters of the Koran.

T سورتتمک *sür-tün-mek*, to glide, to creep.

T سورمک *sür-mek*, to goad on (a horse).

T سوری *sû-ri*, a flock, a troop, a multitude.

T سوز *süz*, word, voice, discourse.

T سؤگو *sev-gü*, love, fondness.

T سؤگولو *sev-gü-lü*, beloved, dear.

T سؤگمک *süg-mek*, to curse.

T سؤمک *sev-mek*, to love.

T سؤندرمتک *sev-in-der-mek*, to rejoice, be pleased, to console.

T سؤندرمتک *sün-der-mek*, to extinguish (a light).

T سويلشمک *sü-i-lîsh-mek*, to talk together, to chatter.

A سياح *sai-ydh*, a pilgrim.

A سياحت *si-yâ-hat*, a pilgrimage, journey.

P سياد *si-yah*, black.

P سيب *sib*, an apple.

A سير *sayr*, walking, a promenade; a show.

A سيراني *sai-râ-nî*, a promenade; to go to the country.

A سيل *sayl*, flowing, a current of water.

## ش

P شاد *shâd*, glad, rejoicing.

T شاشمتک *shash-mak*, to be confused, troubled.

A شاکر *sha-ker*, thankful.

P شاکرد *sha-kerd*, a disciple.

A شان *shan*, honor, name, rank, state, station.

P شاهين *sha-hin*, the peregrin falcon.

A شبه *shubh*, resemblance; a ghost; a dream.

A شبهة *shüb-hat* or *shüb-ha*, doubt, scruple.

A شديد *she-dîd*, vehement, violent.

A شراب *shir-ab*, wine; any beverage.

A شر *sharr*, wickedness; quarrelsome.

شر is a termination added to numerals. *Vide* [49].

A شريعت *sha-rî-‘at*, the law.

A شفا *she-fa*, remedy, medicine; state of convalescence, cure.

P شکار *shi-kar*, hunting, game, plunder.

- P شكارى *shi-ka-ri*, a hunter.  
 A شكایت *shi-ka-yet*, a complaint.  
 P شكر *she-ker*, sugar.  
 A شكر *shükr*, praise, thanksgiving (to God), thanks.  
 A شكل *she-kil*, manner, way, form.  
 A P شماتۀ *sha-má-ta*, noise, cry, tumult.  
 T شمدنصترا *shim-dan-son-ra*, for the future, from henceforward.  
 T شمدي *shim-di*, now, at present.  
 T شنكت *shen-lik*, rejoicing, feast, splendour.  
 A شهادت *sha-ha-det*, witness, attestation, testimony.  
 P شهر *shehr*, a city.  
 T شهرلو *she-hir-lu*, a citizen.  
 A شي *shay*, a thing, something.  
 P شیرین *shí-rin*, sweet, agreeable.  
 T شیش *shish*, a swelling, a tumour.  
 P شیشه *shí-shéh*, a bottle, a water pipe, called also *nar-gi-leh* and *gá-li-ün*.  
 T شیشمرکت *shi-shir-mek*, to swell, to cause to swell.  
 T شیشمکت *shish-mek*, to swell.  
 A شیطان *shay-tán*, Satan.

ص

- T صاب *sab* (and صاب), the stalk of a flower, the stem of a plant.  
 A صابر *sa-ber*, patient.  
 T صابون *sá-bün*, soap.  
 T صاتمق *sat-mak*, to sell.  
 T صاتون المق *sa-tün dl-mak*, to buy.  
 T صاتیجی *sa-ti-jí*, a seller.  
 T صاچ *sach*, the hair.  
 A صاحب *sa-heb*, a friend; a proprietor of anything.  
 T صارق *sá-rik*, a muslin.  
 T صارمق *sar-mak*, to wrap about the head.  
 T صاغ *ságh*, the right hand, the right side; whole, sound, etc.  
 T صاغ *sagh*, safe, safe and sound; not broken.  
 T صاغمق *sagh-mak*, to milk.  
 T صاغلق *sagh-lik*, safety, health.  
 A صاف *sáf*, pure, clean.  
 T صاقلمت *sak-la-mak*, to hide.  
 T صاقنمق *sá-kin-mak*, to take care, be on one's guard.  
 T صالحین *sal-ghin*, adj. dispersed; *sa-li-an*, a tax.  
 T صالمق *sál-mak*, to send; to shake.  
 T صالتمق *sa-len-mak*, to be sent.

- T صالي گون *sá-lî-gün*, Tuesday.  
 T صالير مەك *sá-lî-vér-mek*, to let go.  
 T صانمق *sán-mak*, to think.  
 T صاوشمق *sá-wush-mak*, to dismiss.  
 T صايماق *sa-i-mak*, to count.  
 A صباح *sa-bah*, the dawn.  
 A صبح *sübh*, the morning, dawn.  
 A صبر *sabr*, patience.  
 T صجرامق *sich-ra-mak*, to leap.  
 A صحبت *süh-bat*, society, discourse, friendship.  
 A صحرا *sah-ra*, a desert, a plain (hence the word Sahara); a cool place near a spring of water where people go to pass a day.  
 A P صدا *sá-dá*, a sound, voice, echo.  
 A صدق *sadk*, speaking truth.  
 A صدقه *sa-da-ka*, charity, favour, alms.  
 T صرت *syrt* or سرت, the back.  
 T صرمتق *syr-mak*, to tie, wrap up.  
 T صره *se-rah*, order, series, turn.  
 T سغماق *sigh-mak*, to hold, contain.  
 A صفا *sá-fá* and *se-fá*, pleasure, content, pastime, recreation.  
 A صفي *sa-fi* and صافي *sá-fi*, clear, just, upright, sincere.  
 T صق *syk*, frequent, often.  
 T صقال *sa-kál*, the beard.  
 T صگرا *son-ra* (pron. *so-ü-ra*), after, afterwards, etc.  
 A صلح *sulh*, peace; a treaty.
- T صمان *sa-mán*, straw.  
 T صمق *sy-mak*, to break, disperse.  
 A صنع *sa-né*, art, workmanship, a trade.  
 A صنعة *san-éat*, art, a trade.  
 T صنعتلو *san-éat-lu*, skilful.  
 A صندل *san-dal*, sandal-wood.  
 A P صندوق *san-dük*, a box, chest.  
 A صنم *sa-nam*, an idol; the beloved one.  
 T صنمق *san-mak*, to think. See صانمق.  
 T صنمق *syn-mák*, to be broken, routed.  
 T صو *sü*, water.  
 T صوارمق *sü-var-mak*, to water, sprinkle. (Vide صولمق.)  
 A صوت *sote*, sound, voice.  
 T صوچ *süch*, a fault, sin.  
 T صوچلو *süch-lü*, guilty, blameable.  
 A صورت *sü-rét*, form, image, countenance, portrait.  
 T صورمق *sor-mak*, to ask, interrogate.  
 T صوسز *sü-siz*, without water, thirsty.  
 T صوسزلك *sü-siz-lik*, thirst.  
 T صوسم *sü-sam*, the island of Samos; also, a seed of that name.  
 T صوسمق *süs-mak*, and صوصمق *sü-sa-mak*, to be thirsty.  
 A صوفي *sü-fi*, wise, pious, devout; a Soofi.  
 A صوف *süf*, wool.  
 A صوفي *sü-fi*, a woollen pelisse.  
 T صوق *so-ük*, cold.  
 T صوقاق *su-kák*, a street.

T صَوْتُ *son*, (*sóne*) the end, extremity, after.

T صول *sól*, the left hand, left side.

T صولاق *sü-lak*, left-handed.

T صولمق *sü-la-mak*, to water, to moisten, to sprinkle, to give (horses) to drink.

T صولنمق *sü-lan-mak*, to be watered, to leek (as a ship).

T صومق *sav-mak*, to let pass, to pass along.

T صونمق *son-mak*, to present.

T صويش *so-ish*, prey, spoil.

T صويمق *so-i-mak*, to plunder.

T صوينمق *sü-yin-mak*, to undress.

A صيد *say-yád*, a sportsman.

A صيد *sa-id*, the chase, game.

A صيف *sa-if*, summer.

## ض

A ضابت *zá-bet*, holding firm; a governor.

A ضايع *za-yé*, wandering, lost; hungry.

A ضبط *zabt*, possession, seizing; direction.

A ضرب *darb*, beating, a blow.

مثل ضرب *darb me-thal*, a proverb, an adage.

A ضرر *za-rar*, injury, damage.

T ضرلو *za-rar-lü*, injurious, hurtful.

A ضعيف *za-éif*, weak.

T ضعيفلق *za-yif-lik*, weakness.

A ضمير *da-mir* and *za-mir*, the mind, sense.

A ضيافت *di-ya-fet*, a feast; hospitable.

## ط

T طاتمق *dát-mak*, to taste.

T طار *dar*, narrow.

T طارتمق *dart-mák*, to weigh.

T طارغئلق *dar-ghin-lik*, anger.

T طاريلمق *dá-ril-mak*, to grow angry.

A P تاس *tass*, a bowl, a cup, a goblet.

T تاش *tásh* and *dash*, a stone.

T تاشمق *dash-mak*, to carry.

T تاشنمق *da-shin-mak*, to move house.

T تاغ *dágh*, a mountain.

T تاغتمق *da-ghit-mák*, to disperse.

P A تاق *ták*, a cupola, a window.

A تانت *ta-ket*, power, force, strength.

A تاقم *tá-kim*, a set; assortment.

A تاقمق *tak-mak* and *dák-mak*, to suspend, fasten.

A طالب *ta-leb*, asking, searching, desirous; a student.

A تالع *tá-le*, horoscope, the dawn.

T طالعسر *ta-lé-siz*, unfortunate.

- T طالمق *dá-lá-mák*, to bite.  
 T طانا *or* طانه *ta-né* *or* *ta-na*, a heifer.  
 T طانشمق *dá-nish-mak*, to consult.  
 T طاوس *tá-wüs*, a peacock.  
 T طاوق *ta-vük*, a fowl.  
 T طاولجي *ta-wül-jí*, a drummer.  
 T طاي *ta-i*, a colt, a foal.  
 A طائب *ta-yib*, good, pleasant, lawful.  
 A طبيعت *ta-bi-عات*, nature, genius, disposition.  
 T طيراق *top-rák*, earth, territory; dust.  
 T طيمق *tap-mak*, to adore, worship.  
 T طتلو *tat-lü* *or* *tat-li*, sweet, pleasant, agreeable.  
 A طرح *tarah*, way, manner, position.  
 طرح اتمق *tark et-mek*, to place, to cast upon one and compel him to take.  
 A طريق *ta-rík*, a road; way, method.  
 بو طريق ايله *bü ta-rík i-leh*, in this way.  
 A طعام *tü-عám*, food, nourishment.  
 T طغرو *or* طوغري *dogh-rü* *or* *dogh-ri*, straight, right.  
 T طقسان *dok-san*, ninety.  
 T طقلمق *ta-kel-mek*, to be closed, shut up, adjourned. (vulg. *dí-kil-mak*)  
 T طقوز *do-küz*, nine.  
 A طلب *ta-lab*, a petition, a request.  
 A طمع *tameع*, avarice, desire, gluttony.  
 P طمعكار *tameع-kíar*, avaricious, greedy.

- T طنجرة *tan-ja-ra*, a saucepan.  
 T طوار *and* دوار *da-var*, animals, horses, sheep, oxen, etc.  
 T توپلمق *top-la-mak*, to gather up.  
 T توتتمق *tüt-mak*, to take, seize.  
 سوز توتتمق *süz tüt-mak*, to obey.  
 T دورمتق *dür-mak*, to stand, wait.  
 T تورنا *tür-na*, a crane, a stork.  
 T توشان *ta-ü-shán*, a hare.  
 T توغرلمق *dogh-ril-mak*, to make straight, set in order, correct.  
 T توغرمتق *do-ghur-mak*, to beget.  
 T توغمق *dogh-mak*, to be born.  
 T توغو *do-ghü*, birth, origin, commencement.  
 T توقمق *do-kün-mak* *or* *to-kün-mak*, to touch, to push.  
 T توكر *do-nüz* (pron. *do-müz*), a pig.  
 T توكمق *don-mak*, to freeze.  
 T تولمق *dol-mak*, to be filled.  
 T تون *dón*, a pair of drawers; skin, color (of a horse).  
 T تيانمق *da-yan-mak*, to resist, support, lean against.

## ظا

- A ظافر *zá-fer*, victorious, overcoming.  
 A ظالم *zá-lem*, a tyrant, oppressive, tyrannical.

- A ظاهر *zâ-her*, apparent, clear, manifest, certain.  
 A ظریف *za-rif*, beautiful, elegant.  
 A ظفر *za-far*, victory, a triumph.  
 A ظلم *zûlm*, injustice, tyranny, oppression.  
 A ظلمت *zûl-met*, darkness.  
 A ظن *zann*, thought, opinion; *zann et-mek*, to think, etc.  
 A ظهور *ze-hûr*, arising, manifested, appeared.

## ع

- A عابد *â-bed*, an adorer of God.  
 A عاجز *â-jez*, weak, feeble.  
 T عاجزگى *â-jiz-hik*, weakness.  
 A عادة *â-det*, custom, mode, rite.  
 A عادل *â-del*, just, upright.  
 A عدوت *â-dû-wet*, enmity.  
 A عار *âr*, disgrace; modesty.  
 A عارف *â-ref*, wise, knowing, skilful.  
 A عاشق *â-shék*, loving, a lover.  
 A عاقبت *â-ki-bet*, the end; (*adv.*) in fine, in short, finally.  
 عاقبتگر خیراوله *â-ke-bet-i-niz khâir o-la*, may your end be good! i.e. may you die a Mosolman!  
 A عاقل *â-kel*, prudent, wise, sensible.  
 A P عالم *â-lem*, the world, the

- universe; time, age; mankind.  
 A عالم *â-lém*, learned, wise.  
 A عبادت *â-bad-et*, worship, adoration  
 P عبادتکار *â-bad-et-kîar*, devout, religious.  
 A عبارة *â-bar-et*, interpretation, sense, phrase.  
 A عبد *âbd*, a servant, a slave.  
 A عبيد *â-bîd*, a hermit; a servant.  
 A عتاب *â-tâb*, reprehension, reproving.  
 A عثمان *oth-mân*, Osman, the name of the third Khalif. Hence the word 'Ottoman.'  
 A عجایب *â-ja-yeb*, and عجب *â-jâb*, wonderful, marvellous.  
 A عجم *â-jam*, foreign, barbarian; a Persian; incompetent, etc. *Vide* page ۱۰۳, note 1.  
 A عذار *â-zâr*, the face, the cheek; an excuse; a veil.  
 A عرض *ârd* or *arz*, honor, reputation.  
 عرض حال *ârz-hâl*, a petition.  
 A عز *â-izz*, glorious, magnificent.  
 A عزیمت *â-zî-met*, invitation.  
 عزیمت آیتمک *â-zî-met et-mek*, to go.  
 A عزة *â-zet*, glory, honor.  
 A عسکر *âs-kar*, a soldier; an army, a troop.  
 A عشق *âshk*, love.

- A **عصيان** *us-yi-ân*, rebellion, sin.  
 A **عظيـمت** *a-zi-met*, grandeur, magnificence.  
 A **عظيم** *a-zîm*, great, grand.  
 A **عفو** *afov* or **عـفو** *a-fû*, pardon, absolution.  
 A **عقل** *a-kîl*, intellect, wisdom.  
 A **عقلا** *u-ka-la*, prudent, wise.  
 T **عقلـسـز** *a-kel-siz*, without sense, foolish.  
 T **عقلـسـزلىك** *a-kel-siz-lik*, folly, stupidity.  
 T **عقلـلو** *d-kel-lû*, wise, prudent, judicious.  
 T **عقلـلوـلىك** *a-kel-lû-lik*, prudence, intelligence, sagacity.  
 A **عقوبة** *a-kû-bet*, punishment.  
 A **عكس** *aks*, reflection; an image; a return-angle.  
 A **علاج** *i-lâj*, medicine, a remedy.  
 A **علة** *il-let*, a malady; an accident, a pretence.  
 A **علم** *ilm*, knowledge, science, art, profession.  
 A **علي** *ala*, above, upon, according to.  
 A **عمادة** *i-ma-deh*, a colonnade.  
 A **عمر** *umr*, life, age.  
 A **عمل** *a-mal*, work, action.  
 A **عن** *an*, on, from, of, concerning, etc.

- A **عناد صاحب** *i-nâd*, obstinacy.  
**عناد** *i-ndd sa-heb*, an obstinate man.  
 A **عنبر** *âm-bar*, amber; a place to put barley in.  
 A **عند** *ind*, near, with, about, in, according to, etc.  
 P **عورت** *av-ret*, a woman, a wife.  
 A **عوض** *aûd*, exchange, recompense, reward.  
 A **عهد** *aâd*, a promise, contract, agreement; a will.  
 A **عيب** *arb*, shame; a vice, stain, infamy.  
 A **عيد** *id*, a festival, a religious feast.  
 A **عيش** *aysh*, life, delight.  
 A **عين** *a'zn*, a spring; the eye; a fountain.  
 A **عينة** *i-net*, assistance.

## غ

- A **غافل** *gha-fel*, imprudent, negligent; asleep.  
 A **غافلًا** *gha-fil-an*, suddenly.  
 A **غالب** *ghâ-leb*, victorious, conquering.  
 A **غالبًا** *ghâ-liba*, chiefly, upon the whole.  
 A **غائب** *gha-yeb*, absent, invisible, hidden.

▲ *gha-yet*, chiefly, extremely, the end: *gha-yet et-mek*, to determine, intend, resolve. *Vide* page ۹۱۳.

▲ *ghā-yer*, jealous.

▲ *gha-i-ret*, the meridian; mid-day.

▲ *ghā-i-let*, disgrace; an evil.

▲ *gha-da*, repast in the day about twelve o'clock.

▲ *gha-dat*, the day of to-morrow. (*Vide* *یارین ya-rin*).

▲ *ghar-bel*, a sieve.

▲ *ghū-rāsh* (plural of *غرش gursk*) piastres, five or six of which make a shilling. Originally it was of the value of a Spanish dollar, but it has been reduced (by the governments constantly debasing the standard of the coin) to be worth about 2*d*.

▲ *gha-rib*, a stranger, a foreigner, a poor man.

▲ *gha-zal*, an ode, a short poem.

▲ *gha-dab*, anger, violence, wrath.

▲ *ghaf-let* or *ghif-let*, negligence, imprudence.

▲ *gha-fūr*, forgiving, clement.

▲ *ghu-lām*, a boy, a servant.

▲ *ghalb*, victory, excelling.

▲ *ghal-bet*, victory, superiority. (adverbially used to signify 'for the most part,' and pro. *gha-li-bah*)

▲ *gha-lat*, an error, blunder.

▲ *gham*, grief, sorrow.

▲ *ghun-jeh*, a rose-bud.

▲ *ghāū-ghā*, a noise, dispute, quarrel. (sometimes written *قوغا kav-gha*)

▲ *ghayr*, other, another, except, besides, without, etc.

▲ *gha-i-ret*, courage, honor, jealousy. (should be *ghī-ret*.)

▲ *ghay-ri*, another, besides, independently: also used expletively—*بو غیری اولمق bū gha-i-ri ol-maz*, But indeed this will not do.

## ف

▲ *fā-kher*, precious, excellent.

▲ *fā-reh*, glad, happy.

▲ *fa-del*, excellent, virtuous, learned.

▲ *fā-nī*, frail, transitory.

▲ *fa-i-det*, profit, advantage.

▲ *fa-i-deh-len-mek*, to profit, derive advantage from anything; to be useful.

▲ *fa-i-deh-lū*, useful, profitable.

- A فتنة *fit-net*, sedition, rebellion.  
 T فتنة لو *fit-neh-lu*, querulous.  
 A فتيل *fi-tîl*, fidgetty; the wick of a lamp or candle; *fi-tîl al-mâk*, to become fidgetty.  
 A فراست *fi-râ-set*, intelligence, sagacity.  
 A فراغ *fi-râgh*, leisure, repose, tranquillity, idleness.  
 P فرش *fêrsh*, a carpet, mat, cushion, bed.  
 A فرصت *fîr-sat*, an opportunity, occasion.  
 T فرصت دوشوب *fîr-sat du-shup*, an opportunity presenting itself.  
 P فراحه *fe-ra-jeh*, a cloth cloak or overcoat.  
 P فروش *fu-rûsh*, a seller.  
 P فرياد *fîr-yâd*, complaint, cry for help, clamour.  
 A فصل *fûsl*, a section, chapter; decision, etc.  
 A فضل *fâdl*, excellence, virtue; science; grace.  
 A فضيلة *fâ-di-let*, excellence.  
 A فعل *fi'el*, acting, doing; *fi'l*, an action, a verb.  
 A فقير *fa-kîr*, poor, a religious mendicant; a faquir.  
 A فكر *fîkr*, thought, care, advice, reflection.

- A فلان *fa-lân*, such a one, such, etc.  
 A فلسفه *fel-sa-feh*, philosophy.  
 A فلک *fa-lak*, the stick with which boys are beat at school; the firmament.  
 A فنا *fe-na*, bad, base, shameful.  
 A فوت *fa-ût*, passing away; death; negligence, omission.  
 A فوق *fok*, above, besides; superiority.  
 T فوقانه *fû-û-ka-neh*, above.  
 A في *fî*, in, among, of, by, concerning, etc. في الحال *fi-hal*, in truth, truly; في الواقع *fi-wa-ke'*, it so happened; in short, etc.  
 A فيل *fil*, an elephant.

## ق

- A قابل *ka-bîl*, receivable, credible, etc.; able, possible; the future.  
 A قابلية *ka-bi-li-yet*, appetite; skill, aptitude.  
 قاپلومغه *kap-lum-ba-gha*, a tortoise.  
 A قاپمت *kap-mâk*, to seize, carry off.  
 T کات *kât*, folds. قاج کات *kâch kât*? how many folds? i.e., how often?  
 T قاتمت *kat-mak*, to add, to join.  
 T قاج *kâch*, some; interrog., how? how many?

T قاجرمق *ka-chir-mak*, to cause to run away.

T قاجمق *kach-mak*, to run away.

A قاد *kád*, quantity, length.

A قادر *ka-der*, skilful, apt, capable.

T قار *kár*, snow.

T قارش *ká-rish*, mixture, confusion, medley.

T قارشترمق *ká-rish-ter-mák*, to mix; to trouble, interfere with. (causal of *ká-rish-mák*)

T قارشمق *ka-rish-mák*, to mix.

T قارشولمق *ka-ri-shü-la-mak*, to go and meet (a person).

T قاري *ka-rí*, a woman, a wife.

T فاز *káz*, a goose.

T قازمق *kaz-mak*, to dig.

T قاشنمق *ka-shin-mak*, to scratch.

A قاضي *ká-dí*, a judge, a Cadi.

T قاطر *ká-tir*, a mule.

T قالدرمق *kal-dir-mak*, to raise up, to carry away.

T قالتمق *kalk-mak*, to rise, to depart.

T قالمق *kal-mak*, to rest, to stay.

T قالن *ka-lín*, thick.

A قامة *ká-met*, standing, the height of a person.

T قان *kan*, blood. قان المقى to be bled (from the veins).

T قانمق *kan-mak*, to quench one's thirst.

T قاورمق *ka-wür-mak*, to cook, to fry.

T قايش *ká-yish*, a tie, band, strap.

A قائل *ka-'il*, content, consenting.

A قايم *ka-'im*, erect, firm, vigilant.

A قباح *ka-bá-hat*, fault, deformity, baseness, turpitude.

T قباق *ka-bak* or *ka-pak*, a covering; pumpkin; the deck of a vessel.

T اوچ قپاقلو *'üch-ka-pak-lu*, a three-decker.

T قبل *ka-bal*, a task, a day's labour.

T قبله الدم *ká-bá-láh dldim*, I have undertaken to do this work for so much.

A قبل *kabl*, before, the front.

A قبلة *kub-let*, a kiss.

A قبو *kü-bür*, (pl. of قبر) a tomb.

T قبوبق *ka-bük*, rind of a tree, a shell.

A قبول *ka-bül*, consenting, agreement.

T قپلان *kap-lán*, a tiger.

T قپمق *kap-mak*, to close, to shut.

T قپو *ka-pü*, a gate, a door.

A قتل *katl*, killing, slaughter.

T قتي *ka-ti*, vehement, strong; *adr.*, very, entirely.

T قتي گيچ *ka-ti gech*, too late.

T قتيه *kach*, some. (see قايچ)

T قچان *ka-chán*, when, at the time that.

T قچورمق *ka-chur-mak*, to put to flight, to cause to fly.

A قحط *kaht*, a famine.

A قد *kadd*, stature, body.

A قدر *ka-dar*, value, price; quantity, number, etc. اول قدر *ol ka-dâr*, so much.

A قدرة *kud-ret*, power.

A قدم *kâ-dâm*, a foot, a step.

A قدماء *ku-dâ-mâ*, the ancients. (pl. of قديم *ka-dîm*).

A قديم *ka-dîm*, old, former.

A قرار *ka-râr*, constancy, firmness; rest, repose; resistance.

T قرال *krâl*, a king, chief. قرالجه (pron. *krâ-li-jah*) the queen.

A قران *kur'ân*, the Koran.

T قراندش *ka-rân-dash* (also قراندش *kâr-ddash*), a brother.

A قربان *kur-ban*, a sacrifice. قربان بيرام *kur-bân ba-î-râm*, the feast of the sacrifice.

T قريغه *kur-ba-ghah*, a frog.

T قرताल *kar-tâl*, an eagle.

T قرشو *kar-shû*, opposite, against, towards.

T قرشولمت *kar-shû-la-mak*, to oppose.

T قريغه *kar-ghah*, a crow.

T فرق *kirk*, forty.

T قرمتى *kir-mak*, to break.

T قرن *karn*, the belly.

A قرن *kurn*, a horn.

T قرنجه *ka-rin-jeh*, an ant.

A قريب *ka-rib*, near; nearly, about.

T قرانمتى *kâ-zân-mak*, to gain, acquire, get profit.

T قرغان *kaz-ghan*, kettle, boiler, a large saucepan.

A قساوت *ki-sa-wet*, sorrow, anguish, regret.

T قسراق *kis-rak*, a mare.

A قسم *kasm*, an oath; division.

A قصاب *kas-sâb*, a butcher.

A قصد *kasd*, intention, project, design.

A قصر *kasr*, a castle, a tower.

T قصلمت *kys-syl-mak*, to be shortened, to make short.

T قصه *ky-sa*, short.

A قصه *kis-sa*,<sup>1</sup> a tale, story; an affair.

A قط *kat*, only, at least, etc.

A قطع *ka-te*, cutting.

A قطيغه *ka-tî-fé*, velvet.

<sup>1</sup> When the *h* (*s*) is not pronounced, it is purposely left out, in order that the learner should not aspirate it. The *s* is sometimes *eh*, sometimes *ah*, and sometimes *é*: for this there is no rule; the learner must be guided by his ear, and by the words noted in this vocabulary, as a sample of the rest in the language. Vide page 2, preceding the Vocabulary.

A قفس *ka-fus*, a cage.

T قلان *or* قالان *ká-lan*, (participle of قلمق) remaining *or* remainder.

A قلب *kalb*, the heart, soul; T *kalp*, false.

P قلتبان *kil-ti-bán*, a man of bad repute.

T قلدرمىق *kal-dir-mak*, to take away, carry off.

T قلمق *kil-mak*, to do, *etc.* (auxiliary verb) نماز قلمق *na-maz kil-mak*, to pray.

T قلیج *ki-lij*, a sabre, a sword.

T قلیل *ká-lil*, small, little.

T قمامچی *kam-cheh*, a whip.

A قمر *ka-mar*, the moon.

T قمش *ka-mish*, a reed.

T قناد *ka-nad* (vulgarly *ka-năt*) a wing.

T قنادلو *ka-nad-lu*, winged.

T قناعت *ki-na-عat*, content, satisfaction.

P A قند *kand*, sugar (hence our word 'sugar candy')

T قندرمىق *kan-dir-mak*, to excite, stimulate, provoke.

T قندیل *kan-dil*, a candle.

T قنده *kan-da*, (vulg. *han-da*) where? whence?

T قنمق *kan-mak*, to quench one's thirst.

T قوالامق *ko-wa-la-mak*, to pursue.

T قوپرمىق *ko-par-mak*, to pull up, carry off, tear.

T قوپمق *kop-mak*, to rise, to go out.

A قوت *kü-wet*, strength, power, vigour, ability; virtue.

T قوتسىز *kü-wet-siz*, powerless, without force.

T قوتلنمک *kü-wet-lan-mek*, to acquire strength, to fortify one's self; to give strength to another; to assist with money.

T قوتلو *küt-lü* and *müt-lü*, happy, fortunate.

T قوتلو *kü-wet-lu*, strong, powerful, robust.

T قوجمق *ko-ja-mak*, to grow old.

T قوجه *ko-ju*, an old man; old.

T قوچىجي *ko-chi-ji*, a coachman.

T قوچى *kü-chi*, a coach.

T قورتارمىق *kür-tar-mak*, to save, to deliver.

T قورتلمق *kür-tül-mak*, to be saved, to be freed from anything.

T قورتمىق *kü-rüt-mak*, to defend, protect; to be dried up.

T قورد *kürd*, (pron. *kürt*) a wolf.

T قورقات *kor-kak*, fearful, timid.

T قورقتمىق *kor-küt-mak*, to frighten.

T قورقمىق *kork-mak*, to fear, be afraid.

T قورقنچ *kor-künj*, terrible, fearful.

T قورقاجلىق *kor-künj-lik*, fear, horror.

- T قورقو *kor-kü*, fright, fear.  
 T قورقولو *kor-kü-lü*, terrible, frightful.  
 T قورماق *kor-mak*, to extend; to stretch; to dry (linen, etc.).  
 T قورو *kü-rü*, dry, useless.  
 T قوروتماق *kü-rüt-mak*, to cause to dry.  
 T قوروتماق *kü-rü-mak*, to defend, protect; to grow dry, to wither.  
 T قوريججه *kü-ri-jeh*, dry.  
 T فوزي *kü-zi*, a lamb.  
 T قوش *küşh*, a bird. قوشجي *küşh-ji*, a falconer.  
 T قوشاماق *ko-sha-mak*, to attach to, to harness.  
 T قوغه *ko-gheh*, an urn, a vessel, (utensil) a bucket. (vulg. *kü-fa*)  
 T قوالماق *kok-la-mak*, to smell.  
 T قوتو *ko-kü*, smell, scent, exhalation.  
 T قوتومتماق *ko-küt-mak*, to give a smell to anything.  
 T قوتولماق *ko-ku-la-mak*, to smell.  
 T قوگوشو *ko-nü-shu*, a neighbour.  
 T قول *kül* or *kol*, a servant, a slave; a soldier.  
 A قول or قاول *ka-wül*, a word, a compact; an opinion; a bargain.  
 قارار ايتماق *kaül wa ka-rar et-mek*, to agree.  
 T قولاج *kü-laj*, a measure the length of the two arms extended.

- T قولانغز *kü-la-ghüz*, a guide, a pilot, an escort.  
 T قولاق *kü-lak*, the ear.  
 T قولاي *ko-la-i*, easy, convenient.  
 T قولايلىق *ko-la-i-lik*, ease, facility.  
 A قوم *ko-üm*, people, a nation.  
 T قوموشو *ko-mü-shü* or *ko-nü-shü*, a neighbour.  
 T قوماق *kó-mak* or commonly *ko-i-mak*, to place. قوي بوي اورده *ko-i bü-ni or-dah*, put that down there.  
 T قوناق *ko-nak*, a house where one puts up on arriving at a village; a residence, home.  
 T قونشماق *ko-nüşh-mak*, to converse with any one in a neighbourly manner. (from *ko-nü-shü*)  
 T قونماق *kon-mak*, to place one's self, to encamp, to perch.  
 T قومماق *ko-ü-mak* or *kov-mak*, to drive away, to turn away (a servant).  
 A قوي *ka-wi*, strong, robust; solid.  
 T قويروق *kü-i-rük*, the tail.  
 T قويۇرماق *ko-i-ver-mek*, to let go.  
 A قياس *ki-as*, an opinion.  
 A قيافة *ki-d-fet*, dress, appearance, air, manner.  
 T قيام *ki-yám*, rising up.

T قيامه *ki-d-met*, the last day : i.e.,  
the day of resurrection.

T کير *kyr*, a plain.

T کيش *kish*, winter.

T کيل *kil*, the hair ; skin.

T قيمه *ki-met*, price ; measure, stature.

P قيمه *ki-mah*, hashed meat.

T تيمق *ki-mak*, (for *ko-i-mak*) to place.

T تيمق *ka-i-mak*, a delicious kind of  
cream.

T قينامق *kai-nat-mak*, to make boil.

T قينامق *kai-na-mak*, to cook, to boil.

T قيور *ki-yu* or *kü-y*, a well.

T قيون *ko-yün*, a lamb.

T قيه باشي *kia-ba-shi*, a bathman, a  
man who washes people in the  
bath : (from قيه, a kind of sponge  
from which a lather is made : it  
is composed of the unspun silk  
threads taken from the interior  
of the worm, in the same way as  
catgut is made.)

ک

A ك, an Arabic particle signifying  
'like, as,' etc. Ex. كائ نك *ka-'in-*  
*na-ka*, as if thou wert ; كالديت  
*kal-dib*, like a thief.

A كالول *kal-äü-wul*, as before (comp. of

ك, as, like ; ال, the Arabic  
article, and اول, before, formerly)

A P کاغز *ka-ghaz*, paper.

A کافر *ka-fer*, denying God ; an in-  
fidel, an impious wretch.

A کامل *ka-mel*, perfect, full, entire.

A کباب *li-bab*, roasted meat.

A کبير *ka-bir*, great, large.

A كتان *kit-tan*, flax.

P کتخدا *ket-khu-da*, a viceroy, lieu-  
tenant, an agent, etc. ; hence the  
word کنخيا *kekhy-ya*, the chief of  
of a village.

P کجا *ku-ja*, where ? whither ?

T کچي *ké-chi*, a she-goat.

T کدي *ke-di*, a cat.

A کذلک *ke-zá-lek*, also, thus, there-  
fore.

A کرامت *ki-ra-met*, honor, respect.

A کرسی *kür-si*, a throne, chair, pulpit.

A کرکي *kur-ki*, a cranc.

A کرم *ké-rém*, generosity, favour.

P T کره *kér-réh*, a time. بر کره *bir*  
*kér-réh*, one time, once.

کره بعض *ba'd kér-réh*, sometimes.

کره چوق *chok kér-réh*, many times,  
often.

A کریم *ka-rim*, generous, splendid, etc.

A کریه *ka-rih*, detestable, filthy.

A کس *késs*, a man, a person, some  
one. هر کس *hér-kés*, every one.

T کسکین *kes-kîn*, violent, strong ; sharp (said of vinegar, wine, a knife, etc.)

T کسمک *kes-mek*, to cut.

P کشتی *kesh-ti*, a boat, a ship.

A کشف *keshf*, open. ایتمک *keshf et-mek*, to enquire into, to look after an affair.

T کشی *ki-shi*, a man, a person.

A کفایت *ki-fa-yet*, sufficiency, profit.

A کفر *kufr*, infidelity.

P کلک *kek-lik*, a partridge.

A کل *kul*, all, the whole.

T کل *kul*, ashes, cinders.

A کلام *kâ-lâm*, a word, a speech.

P کم *kem*, wanting.

T کم *kim*, who, that, etc.

A کمال *ke-mâl*, perfection, excellence ; integrity ; fulness.

T کمسنه *ki-mes-nah*, some one, a person.

T کمسه *kim-seh*, some one, somebody, any one.

P کنار *ke-nar*, a side, shore, edge.

P کنون *ki-nûn*, or اکنون *ek-nûn*, now, at present.

T کوپک *kü-pek*, a dog. (pron. *ki-o-pek*)

T کوتوک *kü-tûk*, the stump of a tree,

piece of the root used to light a fire with.

T کوچک *kü-ehûk*, small, little.

T کور *kür*, blind.

T کورک *kürk*, a pelisse.

T کورک *kü-rek*, a spade.

P گوشه *kü-shéh*, a corner.

T کوک *kük*, a root.

T کومرجی *kü-mür-ji*, a coal merchant.

P کوه *küh*, a mountain, a hill.

P کوی *kü-i*, a farm ; a town.

T کویلو *kü-i-lü*, rustic.

T کیرلی *kir-li*, dirty.

P T کیسه *ki-séh*, a purse.

A کیفیت *kay-fi-yet*, quality ; state of thing or matter.

T کیلار or کلار *ki-lar*, dispensary ; a place where the provisions of a house are kept.

T کیلارجی *ki-lar-ji*, the keeper of the same ; a person in charge of the keys.

گ<sup>1</sup>

P گاد *gâh*, time, place. گاد گاد *some-times*.

T گاهیجه *ga-hi-jeh*, sometimes. [200]

<sup>1</sup> The *g* is always hard, at all times, before every vowel.

T گي *gi-bi*, like, as, according to, upon, on. *Vide* page ۵۳.

T گورمک *gü-tür-mek*, to bring, conduct, carry away.

T گجه or گيجه *gé-jeh*, the night.

T گچن, part. of گچمک *geeh-mek*, 'to pass,' used adverbially for past time: —as گچنلرد *ge-chen-lar-da*, in olden time.

T گچمک *géeh-mek*, to pass, to traverse, to arrive.

T گچنمک *ge-ehin-mek*, to be, to live, to exist; to gain one's bread.

P گدا *gé-da*, a beggar.

P گرفتار *gé-rif-tar*, a prisoner, captive; taken.

T گرگ *gé - rek*, it is necessary.

او گرگ بو گرگ *gé-rek bü gé-rek o*, whether this or that. گرگ گرگ *gé-rék-gé-rék*, it is indispensable.

T گرمک *gir-mek*, to enter; also گیرمک.

T گزلمک *giz-le-mek*, to hide, to conceal.

T گزلمک *giz-lan-mek*, to be hidden.

T گزلوچه *giz-lu-ja*, secretly [200].

T گزمک *gez-mek*, to walk, to march.

P گزیده *gé-zi-dah*, chosen, selected.

P گشت *gesht*, walking; passage.

گشت و گذار ایتمک *gesht-ü gü-zar et-mek*, to promenade.

P گفتار *güf-tar*, speech, speaker.

P گفت و گو *güf-tü-gü*, conversation.

T گورمک *gür-mek*, to see.

P گل *gül*, a rose.

T گلیمک *gel-mek*, to come, to arrive.

T گلنجهک *gé-lin-jik*, a little bride.

P گمان *gü-man*, opinion, thought.

P گناه *gü-nah*, a sin.

T گنج *genj*, young, tender.

P گنج *genj*, a granary; a hidden treasure.

P گنش *gü-nesh*, the sun.

T گنه and ینه (pro. *gé-né* or *yé-né*), again, nevertheless.

T گوت *güt*, anus.

T گوج *güch*, force, power; occupation. (Adj. difficult. Adv. گوجله *güj-léh*, with difficulty.

A گورک *gev-rek*, fragile, tender, weak; a biscuit.

T گورلتي *gü-rül-ti*, noise, thunder.

T گورمک *gür-mek*, to see, perceive, discover.

T گورنمک *gü-rün-mek*, to be seen, to appear.

T گور *gü-ra*, near, according to [136].

T گوز *güz*, the eye.

T گوزل *gü-zel*, handsome, beautiful.

T گوزتمک *gü - zet - mek*, to view, observe; consider.

T گوسترمک *güs-ter-mek*, to show.

- P گوش *güşh*, the ear, hearing.  
 T گوشت *güşh*, the heavens.  
 T گوشت *gü-nül*, the heart, soul, the mind; intuition.  
 T گول *göl*, a pond.  
 T گولدرمک *göl-dir-mek*, to amuse, to make laugh.  
 T گولشمک *gü-lüşh-mek*, to joke together: to strive, wrestle.  
 T گولگه *göl-geh* or *kül-geh*, shade.  
 T گولگه لشمک *göl-geh-lan-mek*, to take the shade, to refresh one's self.  
 T گولمک *göl-mek*, to laugh.  
 T گومش *gü-müşh*, silver, money.  
 T گومش *gev-mek*, to ruminate; *gü-mek*, to think intently.  
 T گوملمک *güm-le-mek*, to be buried, to bury.  
 T گوممک *güm-mek*, to bury (a treasure, not a dead man).  
 T گون *gün*, the day.  
 T گوندرمک *gün-der-mek*, to send.  
 T گوندز *gün-düz*, (*adv.*) by day.  
 T گونمک *gü-ven-mek*, to boast.  
 T گیتمک *git-mek*, to go, to walk.  
 T گجه *ge-jeh*, night, the evening.  
 T گیرمک *gir-mek*, to enter.  
 T گيرو *gi-rü*, back, over again, (*adv.*) *gi-rü gel-mek*, to return.

- T گیزلو *giz-lu*, rather *گیزلو (adv.)* hidden, secret.  
 T گیزلنمک *giz-lan-mek*, to be hid.  
 T گیگ *ge-yik*, a stag, a kind of deer only existing in Mount Taurus.

## ل

- A لاجل *li-'ajl*, because, for the reason that.  
 A لازم *lá - zim*, necessary, urgent, suitable. لازمی *la-zem-i i-chün*, as far as is needful.  
 P لاش *lash*, a corpse.  
 T لاقردی *lá-kir-dí*, word, speech.  
 P لال *lal*, a ruby.  
 P لاله *la-leh*, a tulip.  
 A لایق *lá-yek*, worthy, proper, suitable, able.  
 A لب *lab*, the lip; edge, shore; side of a river.  
 A لباس *li-bás*, a garment; clothes; drawers.  
 T لحنه *la-ha-na*, a cabbage.  
 A لذّة *liz-zet*, pleasure; sweetness. لذّة العیش بالنقل *liz-zet il-‘aish bil ta-nuk-ko-li*, the sweetness of life consists in moving from place to place (changing about).

- A لذیذ *la-ziz*, sweet, delightful.  
 A لسان *li-sán*, the tongue; language, speech.  
 P لشكر *lash-ker*, an army.  
 A لطافة *la-ta-fet*, grace, elegance.  
 A لطف *lutf*, gentleness, humanity, courtesy.  
 A لطيف *la-tif*, sweet, agreeable :  
 (plur.) لطايف *la-tá-yef*, jokes, tales, etc.  
 A لطيفه *lá-tí-féh*, a jest, a joke, a tale.  
 A لعب *la'eb*, playing; a game.  
 A لعنة *la'-net*, a curse, anathema.  
 A لغة *la-ghat*, speech, language; a dictionary.  
 A لقمه *lok-méh*, a morsel, a mouthful.  
 راحت لقوم *ra-hat li-küm*, 'a mouthful of pleasure : ' a kind of sweetmeat for which Constantinople is celebrated among the people of Turkey.  
 A لكن *lé-ken*, but, nevertheless, however.  
 A لوازم *li-wa-zim*, necessities.  
 لوله *lü-lá*, a pipe, a tube whence the water of a fountain flows.  
 A لهو *la-hü*, blood : *leshv*, play, diversion.  
 P ليكن *lay-ken*, but.  
 A ليل *layl*, the night.

- A ليك *lay-lék*, a stork, for لگك  
*leg-leg*, from the noise which it makes.  
 P ليمون *lai-mün*, a lemon, a citron.  
 A لئيم *la-'im*, cursed.

م

- A ما *ma*, that, which, what. No, not. (Neg.)  
 A ما *ma* and *ma'*, water.  
 A مابين *má-bayn*, (adv.) between.  
 A ماجرا *má-jara*, an event; accident; occurrence; (*lit.*, that which has taken place.)  
 A ماعدا *ma-ada*, the past; besides, except; the rest.  
 A مال *mál*, wealth, riches, estate.  
 P T ماليخوليا *ma-li-kho-li-ya*, melancholy.  
 P مالدار *mal-dár*, rich, wealthy.  
 T مالدارلىق *mal-dar-lik*, wealth, opulence.  
 A مالك *má-lek*, a king, lord, master, possessor.  
 A مانع *ma-ne'*, a hindrance, impediment, objection.  
 P مانند *má-nánd*, like, as.  
 P ماه *mah*, the moon.

- A مائة *ma-yet*, a hundred.  
 A مایل *ma-'il*, inclined, bent; well-disposed; affectionate.  
 P مباد *mu-bâd*, let it not be, lest, *etc.*  
 A مبارک *mu-bâ-rek*, happy, blessed, holy. مبارک اوله *mu-ba-rek o-la*, may it do you good! مبارک باد *mu-ba-rek bâd*, compliments.  
 A مبشرة *mu-ba-shi-ret*, beginning, commencement.  
 A مبالغ ايله *mu-ba-le ila*, extremely.  
 A مبالغه *mu-bâ-le-gha*, diligence, best endeavour.  
 A متابع *mü-ta-bi'c*, a follower, a servant.  
 A متابعة *mü-ta-bi'at*, obsequiousness.  
 A متحد *müt-tâ-had*, united, made one.  
 A متعلق *mü-ta-al-lek*, belonging to.  
 A متفرع *mut-ta-far-re'c*, sprouting from; originated, produced.  
 A متفق *mut-ta-fek*, concurring, suitable, agreed.  
 A مثل *mi-thül*, like, likeness.  
 A مثل *mé-thal*, a fable, a proverb.  
 A مجال *ma-jâl*, power, force; skill.  
 A مجسم *mu-jas-sem*, incarnate, corporeal. آغا جدن مجسم صورت یاپان *â-ghaj-dan mu-jas-sem sü-ret ya-pân*, a maker of wooden images.

- A مجلس *maj-lis*, an assembly; the council.  
 A محاربة *mu-hâ-ri-beh*, war, combat.  
 A محبوب *mah-bûb*, beloved, a lover.  
 A محبوس *mah-bûs*, imprisoned; a prisoner.  
 A محدث *mu-had-des (deth)*, a narrator, teller of tales.  
 A محراب *mah-râb*, or *mih-râb*, the chief place in a mosque.  
 A محرم *mü-har-ram*, unlawful; name of a month (the first of the Mohamedan year).  
 A محروم *mah-rûm*, prohibited, deprived.  
 A محصول *mah-sûl*, the produce of the earth, the harvest. محصل *mu-has-sel*, an officer who collects the tithes, *etc.*  
 A محض *mahz*, pure, full; only.  
 A محضر *mah-der*, the (royal) presence.  
 A محکم *mu-hak-kém*, solid. [adv., firmly]  
 A محکمه *meh-ké-mé*, the tribunal of the Cadi.  
 A محل *ma-hâll*, a place. نور محل *nûr-ma-hâll*, the light of the place; *i.e.*, the beauty of the Palace.  
 A محمد *Mu-ham-med*, the prophet.  
 A محنة *mih-net*, trouble, disgrace.

- A محيط *mū-hit*, comprehending; surrounding; a fortress. بحر محيط *bahr-mū-hit*, the ocean.
- A مخاطرة *mū-khā-te-reh*, danger.
- T مخاطرة لو *mu-khā-te-ré-lū*, dangerous.
- A مخالف *mū-kha-lef*, contrary, opposed to. مخالف الحق *mū-kha-lef il-hak*, false.
- P مخالفت *mu-kha-lī-fet*, opposition, resistance.
- A مختار *mukh-tār*, chosen; the best; an ambassador.
- A مخصوص *makh-sūs*, peculiar, proper. (adv., on purpose, an express messenger).
- A مخلوق *makh-lūk*, created, produced; a creature.
- A مدة *mid-det*, time, a certain time.
- A مدح *madh*, praise, applause.
- A مدد *ma-dad*, assistance, help.
- A مدهوش *mad-kūsh*, senseless, confounded.
- A مدينة *me-di-neh*, a city. Medina is called 'par excellence' the city.
- A مراد *mu-rād*, will, desire, intention.
- A مرتبة *mar-te-béh*, a step, degree; rank, dignity; time.

- A مرحمت *mér-ha-met*, clemency, compassion, mercy.
- T مرحمتلو *mér-ha-met-lū*, merciful, gracious.
- A مرحوم *mar-hūm*, euphemism for 'defunct': lit., one upon whom God has had mercy: also, فوت *fā-ūt*, (one who has) passed away.
- P مرد *merd*, a man.
- P مردار *mur-dār*, dirty, impure.
- A مرض *márd*, falling sick; *maraz*, disease.
- T مريضلو *ma-raz-lū*, sick, ill.
- T مركب *mar-kab*, a thing ridden; a donkey.
- T مركب *mu-rak-kab*, ink.
- T مرلدامق *ma-rel-dā-mak* or مرلدمق *me-rel-dan-mak*, to murmur, cry, etc.
- A مروءة *mu-rū-wet*, pity, assistance, protection, kindness.
- T مروئولو *mu-rū-wet-lū*, benevolent.
- A مزاج *mi-zaj*, temperament. (used for 'health,' etc., in common parlance)
- A مزاد *ma-zád*, an auction.
- A مزار *me-zár*, a sepulchre, tomb.
- P مزه *mazh*, taste, a relish.
- A مزید *ma-zid*, increase, energy.
- A مزین *mu-zay-yan*, adorned: also, 'a barber,' because he makes

- you neat and orderly by clipping the beard, *etc.*
- P **مژده** *muj-déh*, good tidings.
- A **مسافة** *ma-sa-fet*, distance, space ; endurance, sufferance.
- A **مسافر** *mú-sa-fer*, a traveller, a guest.
- A **مسبب** *mu-sab-bab*, the causer of causes, *i.e.*, God ; to gain one's livelihood.
- P **مست** *mast*, drunk.
- A **مستحق** *müs-ta-hakk*, deserving, worthy.
- A **مستغرق** *mus-tagh-rak*, immersed, drowned.
- A **مستغفر** *mus-tagh-fer*, soliciting pardon.
- A **مسخرة** *mäs-khá-ra*, raillery, mockery ; a buffoon ; a masquerade.
- T **مسخره لى** *mas-kha-ra-lik*, ridicule, railery, nonsense.
- A **مسرور** *mas-rür*, cheerful, contented, joyful, delighted.
- A **مسكن** *mas-kan*, a dwelling.
- A **مسكين** *mis-kin*, poor, a beggar.
- A **مسلط** *mu-sal-lat*, a governor ; ruling, overpowering ; a vampire.
- مسلط اولمق** *mu-sal-lat ol-mak*, to prevail, be superior.
- A **مسلم** *mus-lim*, a true believer ; a Mussulman.
- A **مشايخ** *mu-shá-yekh*, (the pl. of شيخ) chiefs.
- A **مشاوره** *mu-shá-we-ret*, counsel, debate.
- A **مشرتک** *mush-te-rek*, a partner.
- A **مشتري** *mush-te-ri*, a purchaser.
- A **مشرف** *mu-she-raf*, honored.
- A **مشرق** *mash-rak*, the east.
- A **مشرح** *mash-rüh*, explained, afore-said.
- A **مشغول** *mash-ghül*, occupied, attentive, diligent.
- A **مشهور** *mash-hür*, celebrated, famous.
- A **مشى** *ma-shi*, walking.
- A **مصلحة** *mas-la-hat*, employment, business, occupation.
- A **مصنف** *mu-san-nif*, the composer, author or editor of a book.
- A **مصيبة** *mu-st-bet*, a misfortune, trouble, disgrace.
- A **مضايقة** *mü-dá-î-ka*, want, narrowness ; oppression.
- A **منضوب** *maz-büt*, good, proper ; held, governed.
- A **مطيع** *mu-ti*, obedient, subject.
- A **مظلوم** *maz-lüm*, oppressed ; modest.
- A **معونة** *mü-â-wa-net*, assistance, subsidy, aid.

- A معتدل *mu-te-del*, temperate, just.  
 A مترف *mu-te-ref*, known, celebrated, confession making.  
 A معدة *mi-det*, the stomach.  
 A معرفة *ma-r'i-fet*, knowledge, science; a clever thing.  
 A معقول *ma-kül*, reasonable, just.  
 A معلم *mu-lem*, also معلوم *ma-lüm*, known, certain.  
 A معمور *ma-mür*, cultivated; frequented; agreeable; prosperous.  
 A معني *ma-na*, sense, meaning; and يعني *ya-ni*, used for, 'that is to say.'  
 A معهود *ma-küd*, appointed, agreed upon; the identical; (*adv.*) that very.  
 A مغارة *ma-gha-ra*, a cave, a den. (plural) مغاير *ma-gha-yer*.  
 A مغرب *magh-reb*, the west, the setting sun; time of prayer at that hour.  
 A مغرور *magh-rür*, deceived.  
 T مغرور لاني *magh-rür-lan-mak*, to grow proud; to deceive.  
 A مغير *mü-ghai-yer*, changed, changeable.  
 A مفتاح *mif-tah*, a key.  
 A مفرد *muf-red*, one, only; great, huge.
- A مقابل *ma-ka-bel*, opposite.  
 A مقام *ma-kam*, rank, station; residence.  
 A مقبول *mak-bül*, pleasing, accepted, agreeable.  
 A مقدار *muk-där* (pron. vulg. *mik-där*), quantity, part, number. بر مقدار, a little.  
 T مقداري *muk-dd-r'i*, almost, nearly, about.  
 A مقدر *mu-kad-der*, predestined.  
 A مقدما *mu-kad-di-man*, firstly, anciently.  
 A مقرر *mu-kar-rar*, established, fixed, certain, positive.  
 A مقيد *mu-kai-yed*, attentive, written down, noted.  
 A مكافاة *mu-ka-fet*, recompense, price.  
 A مكان *me-kän*, a place, a station.  
 P مگر *me-ger*, perhaps, but, unless, only, if, etc.  
 A ملك *me-lek*, an angel.  
 A ملك *me-lik*, a king; *mülk*, a kingdom, etc.; *milk*, possessions, domains.  
 A ملول *me-lül*, tired, vexed.  
 A ممكن *mum-kin*, possible.  
 A مملكت *mem-la-ket*, an empire, province, power.  
 A مملوك *mam-lük*, possessed; a slave.

P من<sup>1</sup> *men*, I, used poetically, instead of بن *ben*.

A من *man*, he, who, that, which, any one, etc.

A من *min*, from, of, by, than, etc.

A منادي *mi-ná-dí*, a crier, a herald.

A مناسبة *mu-na-sib-et*, fitness, propriety, convenience; proportion.

نه مناسبة بو *neh mu-na-sc-bét bü*, what does this mean!

مناسبة گورمک *mu-na-se-bet gúr-mek*, or *mu-na-seb gúr-mek*, to approve.

A منافق *mu-na-fik*, a hypocrite, sycophant.

T منافقلىق *mu-na-fik-lik*, hypocrisy, impiety.

A منبر *mám-bar*, a pulpit; a high seat.

A منة *min-net*, a favour; praise.

جانمه منة *ja-ni-ma min-net*, I shall be delighted.

A منجم *mu-naj-jam*, astrologer, astronomer.

A منزل *men-zel*, a place where one descends from horseback after a day's journey; a house, a home.

A منصب *man-sab*, a situation or post under Government.

A منع *man-e* a prohibition.

<sup>1</sup> Fi-zü-lí has said—

وفا هر کیمسه دن کیم استدم اندن جفا گوردم  
 کیمه کیم بو فنا دنیاده گوردم بی وفا گوردم  
 کیمه کیم حال اظهاریلیوب استدم درمان  
 اوزمده هم بتر درده ای من مبتلا گوردم

*Wé-fá her kim-se-dan-kim is-té-dim an-dan je-fa gúr-dum*  
*Kí-mé-kim bü fe-na dun-ya-da gur-dum bi wé-fá gúr-dum*  
*Kí-mé-kim ha-lim ez-hár eî-lé-yüp is-te-dim der-mán*  
*U-züm-da hem be-ter der-da ánt man nub-te-lá gúr-dum.*

I have met with rejection from all whose friendship I sought,  
 And have found all unfriendly on whom, in this sad world, I counted :  
 All, from whom I asked sympathy, after exposing my sorrows,  
 I have found to be immersed in greater evil than I myself.

- A منفعة *mam-fa-at*, emolument, profit, advantage.  
 A منوال *min-wal*, mode, manner.  
 اوزره *neh man-wal ü-zé-rah*, in what way can you pretend?  
 A موافق *mü-d-fik*, suitable, proper; according to.  
 A مواقع *ma-wä-ke*, occurrences; what have happened (pl. of *ما وقع*).  
 T موتلو *mät-lü*, happy, fortunate.  
 A موجود *mdü-jüd*, existing, being; found.  
 P موم *müm*, a candle.  
 A مومن *mü'-men*, a true believer; faithful.  
 P T مہتر *meh-ter*, a tambour, war trumpet, etc.; band of musicians.  
 P مہربان *mih-ri-ban*, affectionate, benevolent; a friend.  
 P مہلہ *mih-let*, delay. بگا مہلہ ویر *bä-nä mih-let ver*, give me a little time (and I will pay you).  
 A مہمات *mu-him-mat*, necessities, provisions.  
 P می *māi*, wine.  
 P میخانہ *mi-kha-né*, a wine-tavern.  
 T میخلق *mikh-la-mak*, to nail up.  
 A میدان *māi-dān*, a plain, an open field; a place where the horses are exercised with the jerid.

- میدانہ چقرمق *mai-da-néh chi-kar-mak*, to publish abroad, etc.  
 F میر *mîr*, a prince, lord, chief. میرلوا *mîr-lüa* or *mîr-li-wa*, general of brigade.  
 A میراث *mi-rāth*, inheritance, heritage.  
 میراث اولمق *mi-rāth ol-mak*, to succeed to an estate.  
 A میسر *mu-yas-ser*, made easy, facilitated.  
 T میشہ *mi-sheh*, an oak.  
 A میل *māi*, leaning towards; affection, love.  
 T میمون *māi-mün*, an ape.  
 P میوہ *māi-va*, fruit.

## ن

- P ناچار *nä-chär*, helpless, without resource.  
 A ناحق *nä-häk*, unjust, injustice.  
 P نادان *na-dān*, ignorant.  
 T نادانلق *nä-dān-lük*, ignorance.  
 A نادر *na-där*, rare, singular. (adv., rarely)  
 A نار *nār*, fire; a pomegranate.  
 A P نارنج *na-rinj*, an orange.  
 P ناز *nāz*, blandishment, coquetry; elegance.  
 P نازک *nä-zik*, thin, elegant, pretty.

- T نازکلیک *na-zik-lik*, elegance.
- T نافله *nâ-fi-leh*, useless. (also *d-nâ-fi-lê*)
- A ناقل *nâ-kıl*, a relator, story-teller, *etc.*; one who takes (anything) from place to place.
- P ناگاد *nâ-gâh*, suddenly.
- P نام *nâm*, a name; fame, renown.
- P نای *nâ-î*, a reed, pipe, a flute.
- A نایل *na-yıl*, obtaining, attaining, acquiring.
- A نایم *na-yem*, a sleeper.
- T نیجه *nî-jeh*, how? in what manner? نیجه زمان درکه *nî-jeh zâ-man der-ki*, what a long time it is that. نیچی, termination added to numerals. *Vide* [45].
- A ندا *nî-da*, calling, proclaiming.
- T ندر *ne-dîr* for در نه *neh der*, what is it?
- T ندن *ne-dân* for دن نه *neh dan*, from whence?
- A نذر *nezr*, a vow, a gift.
- P نردبان *ner-de-ban*, a ladder, a staircase. (also *mer-di-van* or *mer-di-ivan*)
- T نرودد *ne-ra-da*, (abbrev. for نرودد نه) where? in what place?
- A نزاع *nî-zac*, a dispute, litigation.
- P نزدیک *naz-dik* and *nezd*, near, close to.

- A نسب *ne-seb*, genealogy, lineage.
- T نسنه *nes-nah*, a certain person or thing. هر نسنه *her nes-na*, whatever.
- A نسیم *ne-sîm*, the zephyr, fragrant air.
- P نشان *nî-shân*, a sign, signal; seal; an order. نشان افتخار *nî-shân-î if-ti-khar*, decorations of the Sultan Mahmoud II.
- A نصر *nasr*, assistance; victory.
- A نصیب *na-sîb*, lot, fortune, destiny. نصیب ارامتی *na-sîb d-râ-mak*, to seek one's fortune.
- A نصیحة *na-sî-hat*, advice, counsel.
- A نظام *nî-zâm*, stringing (pearls); arrangement, order, regulation. نظام جدید *nî-zâm je-dîd*, new military regulations.
- A نظر *na-zar*, the sight; looking at, seeing, *etc.*
- A نظیر *na-zîr*, alike, equal to; similitude. غیر نظیر *ghâir-i na-zîr*, unequalled.
- A نعل *na-el*, a horse-shoe, a hoof, *etc.*
- A نعم *na-em*, yes, thus, very well.
- A نعمة *nî-met*, grace, favour, wealth, *etc.*
- A نفایس *ne-fâ-yess*, anything delicate, precious. (pl. of نفس *ne-fîs*)

- A نفس *nefs*, the soul; the person.  
 نفس *ne-fass*, the breath; water-pipe to smoke.  
 T نفسلمک *né-fás-len-mek*, to take breath, to repose.  
 A نفع *nef*, gain; doing good; advantage.  
 A نقص *naks*, defect, wanting, short.  
 A نقل *nahl*, history, narrative, tale, etc.; moving from place to place.  
 P نگاہ *nigah*, a look; custody, care.  
 P نماز *na-máz*, prayers, worship.  
 P نو *ndü*, new, fresh.  
 A نوبه *naü-bat*, a period, time, turn; a band of music. نوبه ایله *ná-ü-bet i-lah*, by turns, alternately.  
 P نوجوان *na-ü ja-wan*, a young man.  
 T نولا *no-la* (abbrev. for نه, what, and اوله, it may be [78]), i.e. what can happen? where's the harm? willingly; with pleasure.  
 T نه اولیدی *nol-i-di* for نولیدی *né ol-i-di*, would to God! may it please God! Vide page ۳۲.  
 T نه *neh*, what?  
 P نیاز *ni-dz*, demand, prayer, supplication.  
 A نیه *ni-yet*, intention, will, object.  
 P نیک *nik*, good, beautiful.

و

- و *va*, (conj.) and, also.  
 A واجب *va-jeb*, necessary, expedient, fit, proper.  
 A واحد *wa-hed*, one, sole.  
 T وار *var*, impersonal verb. Vide [91].  
 وار *var*, a Persian termination implying 'possession.' امید وار *ü-müd-vár*, there is hope, I hope, or have hope.  
 T وارمق *var-mák*, to go, to arrive.  
 A واصل *wa-sel*, joined, met. واصل اولمق *wa-sel ol-mak*, to arrive at, attain one's end.  
 A واعظ *wa-üz*, a preacher.  
 A وافر *wá-fir*, abundant, copious; many, much.  
 A واقع *vá-ke*, happening, an occurrence.  
 A واقف *wá-kif*, standing; skilful, learned.  
 A والد *wá-lid*, a parent, a father. والی *wa-li-da*, a mother; hence *wa-li-da sul-tan* or *kha-tün*, the Sultan's mother, the Dowager Sultana.  
 A وآله *wál-lah*, by God.  
 A والی *wá-lí*, a prince, a governor.  
 P واد *vah*, oh! ah!

A وجود *wu-jūd*, existing, existence ;  
found, etc. ; life.

A وجه *wajh*, the face, aspect, form.  
نه وجه *ne wajh*, in what way ?

A ورد *wérd*, a rose. [ *Vide* گل ]

A ورق *vá-rák* also ياپراق *yáp-rák*, a  
leaf of a tree.

A وصف *vásf*, description, narrative ;  
praise.

A وصية *va-si-yet*, a will, a testament ;  
a command, an order.

A وطن *wá-tan*, a country ; home ; a  
plain.

A وعدة<sup>1</sup> *wa-ḡ-da*, a promise, vow.

A وعظ *wa-ḡz*, a discourse, sermon.

A وفا *wa-fa*, performing a promise ;  
a promise, sincerity, friendship.

*Vide* the word من *men*, ' I.'

A وقت *vakt*, time, season, hour.

A وقوف *vü-küf*, practice, skilfulness ;  
permanence ; entail.

A ولاية *wá-lá-yet*, a country, a city,  
a town, a residence.

T ويرمك *ver-mek*, to give.

د

T هاج *ha-wüj*, a kind of herb.

T هاي *ha-i*, (interj.) ho ! etc.

T هب *hep*, all, the whole.

A حتي *hát-tá*, till, until, as far as.

A هجرة *hij-rá*, flight ; the era of the  
Hijra commences A.D. 622.

A هجوم *hu-jüm*, an assault, effort.

A هدايت *hi-da-yet*, direction ; the  
gift of God to go in the true path.

P هر *hér*, all, every. هر بري *her bí-ri*,  
each one.

A هلاک *he-lák*, ruin, destruction.

T هله *ha-lá* or *he-la*, interjection and  
expletive [123].

<sup>1</sup> A Turkish poet has said—

اڭلر فقيري وعده وصلگ نه حال ايسه  
جاندر او مراندم نه دڭلي محال ايسه

*An-lar fa-kir-i wa-ḡ-da-'i wus-lin né hál is-sa*  
*Jan-der ä-mar effen-dim né dang-lî ma-hal is-sa*

I, poor fellow, have learned to know the value of your promises.

But such is life, that one still hopes on, even under impossible circumstances.

- P هم *hem*, and, also, *etc.* (conjunction and expletive)  
 P همان *hem-án*, at once. (conjunction and expletive)  
 P همره *hem-ráh*, a companion.  
 P همشیره *hem-shi-reh*, a sister.  
 T همشیرلو *hem-she-hir-lu*, a fellow-countryman.  
 A P T هوا *há-vá*, the air, wind; love, desire.  
 A هوس *ha-wáss*, desire, lust, wish, *etc.*  
 A هیبة *hai-bet*, fear; grandeur, imposing greatness.  
 T هیبتلو *ha-i-bet-lü*, formidable, majestic.  
 P هیچ *hích*, nothing, never at all. [43]  
 P هیكل *ha-i-kel*, a temple.  
 A هیئته *ha-i-né*, convenience, facility.  
 (also *ko-lá-i-lík*)

ب

- A یا *yá*, O! holloa!  
 T یا *yá*, or, well.  
 P یابان *yá-bán*, a desert; wild.  
 T یابانجی *yá-bán-jí*, a stranger; unknown.  
 T یاپشترمتق } *yá-pish-ter-mak*, to  
 یاپشددیرمتق } cause to touch, to  
 attach, join; to apply; to stick  
 together.

- T یاپشمتق *yá-pish-mak*, to touch, attain, reach. (the simple form of the above)  
 T یاپمتق *yap-mak*, to construct, make, build, to do.  
 T یاتمتق *yat-mak*, to lie down, repose, rest.  
 P یاخود *yá-khod*, either, or. *Vide* page ۱۴.  
 P یاد *yád*, remembrance, memory.  
 P یار *yár*, a friend.  
 T یارلمتق *yá-ril-mak*, to be cleft or burst.  
 T یارن *yá-rin*, to-morrow.  
 T یاز *yaz*, the summer.  
 T یازمتق *yaz-mak*, to write.  
 T یاغ *yagh*, butter. زیت یاغ *zé-ít*  
*yagh*, burning oil. زیتون یاغ  
*zá-i-tün yagh*, olive oil.  
 T یاغلو *yagh-lü*, fat, oily.  
 T یاقشمتق *ya-kish-mak*, to beseech.  
 T یاقمتق *yak-mak*, to light a candle or fire.  
 A یاقین *ya-kin*, near; *ya-kin*, certain, certainly.  
 T یالگنز *ya-li-niz*, only, alone.  
 T یالگنزلیق *ya-li-niz-lík*, solitude, unity.  
 T یان *yán*, side, flank, *etc.*  
 T یاوز *ya-vüz* and *yá-üz*, energy.  
 (commonly used applauditorily).-

- T یاوز ادم *ya-üz a-dam*, a good man.  
 T یاؤز لئمتی *ya-vüz-lan-mak*, to exasperate, render fierce and energetic.  
 T یای *yâ-i*, a bow.  
 T یایان *ya-yan*, a footman—a man on foot.  
 T یپارمتی *ya-par-mak*, (commonly used instead of *اپارمتی* *â-par-mak*, to take away.  
 P T یبان *ya-bân*, a desert, a wide plain.  
 T یبان اوردگی *ya-bân ür-de-gi*, wild duck.  
 T یپراق *ya-prâk*, a leaf.  
 T یتشمک *yé-tish-mek*, to attain, to arrive at; to suffice.  
 T یتورمک *yé-tir-mek*, to lose, and *yé-tür-mek*, to make suffice. یتیر *yé-ter*, it suffices.  
 T یدرمک *ye-dir-mek*, to give to eat, to cause to eat.  
 T یدک *yé-dek*, a led horse.  
 P یدکچی *ye-dek-ji*, a groom, the man leading a horse.  
 T یر *yer*, a place. یر یوق *yer yok*, there is no room.  
 T یرق *ya-rak*, state of a falcon when in best condition to hunt.  
 T یراقلنمتی *ye-rak-lan-mak*, to arm, equip.  
 T یرالمی *ya-râl-mak*, to wound.

- T یرامز *ya-ra-maz*, useless.  
 T یرامت *ya-ra-mak*, to be useful, of service. نه یرار *neh ya-ran*, what use is it?  
 T یرتمق *yirt-mak*, to tear in pieces.  
 T یردم *yar-dum*, aid, assistance.  
 T یرلو *yer-lu* or *yer-lî*, appertaining to a place; countryman.  
 T یرتمق or یازمتی *yaz-mak*, to write.  
 A یسار *yes-sâr*, the left (side).  
 A یسارده *ye-sa-ret*, facility, prosperity.  
 T یشیل *yé-shîl*, green.  
 T یشیللک *yé-shîl-lik*, verdure, a meadow.  
 T یشیللنمک *yé-shîl-lan-mek*, to render green.  
 A یعنی *ya-é-nî*, that is to say. *Vide page 1.*  
 T یغمور *yagh-mûr*, rain. یغمور یاغار *yagh-mûr ya-ghar*, it rains.  
 T یغمورلوق *yagh-mûr-lik*, a cloak for the rain.  
 T یقا *ya-ka*, the skirt, a border, bank.  
 T یقلاشمت *yak-lash-mak*, to approach.  
 T یقلمتی *yi-kyl-mak*, to be demolished, to fall down.  
 T یقمتی *yik-mâk*, to destroy, demolish.  
 A یقین *ya-kin*, certain.  
 P یکت *yek* or *'ek*, one. یکت یکت *yé-ka-yek*, one by one.

- یڻ *yen*, a sleeve.  
 یڻمک *yen-mek*, to conquer.  
 T یڻی *yé-ni*, new, modern. یڻیدن  
*ye-ni-dan*, over again; 'de  
 nouveau.'  
 T یل *yel*, wind, the air; *yil*, a year.  
 T یلامق *ya-la-mak*, to lick.  
 T یلان *'i-lán*, a serpent. صویلان *sü-*  
*'i-lan*, an eel (a water-serpent).  
 T یلان *ya-lan*, an untruth. یالنجی  
*ya-lan-ji* a liar.  
 T یلدرم *yil-dyrm*, lightning.  
 T یلدرمق *yil-dir-mak*, to shine.  
 T یلدرمک *yel-dir-mek*, to cause to  
 run about.  
 T یلدز *yil-diz*, a star.  
 T یلدزلو *yil-diz-lu*, fortunate.  
 T یلک *ye-lek*, a waistcoat.  
 T یلکن *yel-ken*, the sails of a ship.  
 T یلوارمق *yal-var-mak*, to supplicate,  
 request, beg, entreat.  
 T یم *yem*, food, meat.  
 T یمش *ye-mish*, fruit.  
 T یمشاق *yä-mü-shák*, soft.  
 T یمشسز *yé-mish-siz*, without food.  
 T یمشلیک *ye-mish-lík*, a fruit-garden.  
 T یمک *ye-mek*, to eat.  
 T یمورطه *yü-mür-ta*, an egg.  
 T یمین *ya-min*, an oath.  
 T یمنلو *ye-min-lu*, one who has sworn.
- T ینه *yé-neh* or گنه *gé-néh*, again.  
 T یوا *yü-va*, a nest.  
 T یواش *ya-vash* or *ya-wash*, gently;  
 sweet, agreeable.  
 T یومتق *yüt-mak*, to swallow, to  
 gobble down.  
 T یوجلنمک *yüj-lan-mek*, to rise,  
 become illustrious.  
 T یوجه *yü-ja*, high; greatness.  
 T یوکسه *yokh-sa* for ایسه *yok-*  
*issa*, otherwise, if not, unless.  
 T یورغان *yor-ghán*, a quilt, a counter-  
 pane.  
 T یورک *yü-rek*, heart, mind, soul;  
 courage.  
 T یورکلنمک *yü-rek-lan-mek*, to take  
 courage.  
 T یورکلو *yü-rek-lü*, courageous, bold.  
 T یورلمق *yo-ril-mak*, to be fatigued.  
 T یورومک *yü-rü-mek*, to walk [p. 16]  
 T یوریورمک *yü-ri-ver-mek*, to walk;  
*lit.*, to take to walking.  
 T یوز *yüz*, figure, face, manner; a  
 hundred.  
 T یوزک *yüz-ik*, a ring.  
 T یوزمک *yüz-mek*, to swim.  
 T یوق *yok*, no, not.  
 T یوتاری *yü-kari*, above; up-stairs.  
 T یوقلامق *yok-la-mak*, to try, endea-  
 vour, *etc.*; to touch.

- T يوك *yük*, burden, load of a horse.  
 T يوكلتمك *yük-let-mek*, to load.  
 T يوكلنمك *yük-len-mek*, to fall upon  
     or attack a person.  
 T يول *yol*, a road, way, means.  
 T يولار *yŭ-lar*, a rope, collar.  
 T يولاف *yŭ-lâf*, oats. (perhaps a cor-  
     ruption of علف)  
 T يولجي *yol-jî*, a traveller.  
 P يولداش *yol-dash*, a companion on  
     the road.  
 T يولداشلق *yol-dash-lîk*, company.  
 T يولمق *yŭl-mâk*, to pluck up.  
 A يوم *yóm*, a day.
- T يونمق *yŭn-mâk*, to wash.  
 T ييچك *yi-yé-jîk*, eatables.  
 T ييقامتق *yî-ka-mak*, to wash.  
 T ييل *yîl*, the year.  
 T ييل *yîl*, (for يل *yel*) the wind.  
 T ييلان *yi-lan*, a serpent. (for ايلان  
     'i-lan)  
 P ييلنيز *yîl-pa-zeh*, a pan. (for yel-  
     pe-zeh)  
 T ييلىلو *yîl-lu*, yearly, aged.  
 T ييمق *yi-mak* for يامتق *ya-mak*, to  
     spread out.  
 T ييو *yé-yŭ*, food, sustenance, victuals,  
     'cibus edulium.'

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